

J. M. J.

**Syro - Chaldaic**  
**GRAMMAR.**

---

**SYNTAX**

BY

Rev. Fr. Gabriel of St. Joseph, T. O. C. D.



Permissu Superiorum.

MANNANAM

Printed at the St. Joseph's Press.

1956

*(Copyright Reserved)*

1911

State - Capital

GRAMMAR

*Handwritten signature*

SYNTAX

*Handwritten signature*

BY

THE STATE OF TEXAS



*Handwritten signature*

CHAPTER

OF THE STATE OF TEXAS

1911

(Copyright 1911)



# SYNTAX. ശബ്ദവികാസം

§ 164. Syntax is usually divided into three parts, Concord, Government and Order. Of these three divisions, the Syntax of Syriac is mainly concerned with the first two. The mere order of words is not of material importance; however, a perfect arbitrariness in that respect is not allowed.

§ 165. The chief concords in Syriac are those of one *Noun* with another *Noun*; the *Adjective* with its *Noun*; the *Pronoun* with its *Noun*; the *Verb* with its *Subject*; and the chief kinds of government are those of the *Verb* and the *Noun*; the *Particle* and the *Noun*.

## CHAPTER XX.

# The Syntax of Nouns.

## I. APPOSITION.

§ 166. A noun in apposition with another noun, is put in the same case, and if possible, in the same number and gender: as, אֶל־הַיָּם וְהָרִים, אֶל־הַיָּם וְהָרִים

• 𐤌𐤁𐤕𐤕 King Sedecias, the son of Josias reigned *Jer.* 37-1.

𐤀𐤌𐤁𐤏𐤕𐤁𐤏 𐤀𐤓𐤓 𐤕𐤁𐤏𐤕𐤁𐤏 𐤕𐤁𐤏𐤕𐤁𐤏 𐤏-𐤏 Take thy  
 only son Isaac whom thou lovest. Gen. 22-2. 𐤕𐤁𐤏𐤕𐤁𐤏 𐤕𐤁𐤏𐤕𐤁𐤏  
 𐤏𐤕𐤁𐤏𐤕𐤁𐤏 𐤕𐤁𐤏𐤕𐤁𐤏 . 𐤏𐤕𐤁𐤏𐤕𐤁𐤏 𐤕𐤁𐤏𐤕𐤁𐤏 𐤕𐤁𐤏𐤕𐤁𐤏 . 𐤕𐤁𐤏𐤕𐤁𐤏 .  
 𐤕𐤁𐤏𐤕𐤁𐤏 .

Note:—1. Generally the sign of the case is not added to the noun in apposition: as,  $\text{ܐܠܗܐܢܐܚܐܪܐܝܢܐܠܗܐܢܐܚܐܪܐܝܢ}$



.**ܡܠܝܚܐ ܕܡܠܝܚܐ** The Christians obey Christ the King of kings. *Act. Mart.*

.**ܝܫܘܥ ܕܡܠܝܚܐ ܕܡܠܝܚܐ** *Is. 1—1.*

.**ܕܡܠܝܚܐ ܕܡܠܝܚܐ** *Ps. 87—4.* **ܕܡܠܝܚܐ ܕܡܠܝܚܐ** *Jos. 24—27.*

2. Apposition is often used instead of a *Partitive Genitive* or a *Genitive of Material*: as, **ܕܡܠܝܚܐ ܕܡܠܝܚܐ**

.**ܕܡܠܝܚܐ ܕܡܠܝܚܐ** Twelve Pounds of bread: four

pounds of meat. *Bar.* **ܕܡܠܝܚܐ ܕܡܠܝܚܐ**

Fifty camel-loads of presents of the best kind *id.* **ܕܡܠܝܚܐ**

.**ܕܡܠܝܚܐ** A gold denarius *id.* See § 171. 4. 7.

3. The noun **ܕܐ** from **ܕܠܐ** a collection as a whole, with or

without suffix either precedes, or follows the noun to which it stands in apposition: as **ܕܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ**

All tithes of the land. *Lev. 27—30.* **ܕܐ ܕܡܠܝܚܐ** All

creatures. **ܕܐ ܕܡܠܝܚܐ** All nations. **ܕܐ ܕܡܠܝܚܐ**

The whole world. **ܕܐ ܕܡܠܝܚܐ** All generations.

## II. CASES.

### NOMINATIVE CASE

§ 167. The nominative case is used to denote the *Subject* of a sentence: as, **ܕܡܠܝܚܐ ܕܡܠܝܚܐ** God made a firmament. **ܕܡܠܝܚܐ ܕܡܠܝܚܐ** The earth was emptiness and disorder.

*Note:—*The nominative is used as a complement of the predicate, after verbs:—

1. Denoting *to be* or *to become* **ܕܡܠܝܚܐ ܕܡܠܝܚܐ** etc **ܕܡܠܝܚܐ**



207 232 The Word became flesh. 232, 232 232

232 232 232 232 After him Athenopius

became the third ruler in Egypt. *Bar.*

2. Signifying a *state, mode of existence* etc 232 : 232 etc.

232 232 232 His mother remains a virgin.

3. Passive verbs of *naming, appointing, seeming, esteeming*

etc. 232 : 232 : 232 .: 232 etc. as,

. 232 232 232 His name was called Jesus.

§ 168. A nominative is used solemnly in the beginning of a sentence as an *Absolute Case*, generally for the sake of emphasis; but its proper case is denoted by a pronoun which has some bearing upon it: as, 232

232 232 232 I, this is my covenant with you *i. e.*

This is my covenant with you. *Is. 59—21.* 232 232

232 The throne of the Lord (is) in heaven *Ps. 11—4.*

. 232 232 232 : 232 232 232 The guards did not open the door to them who ran to the fortress. *Bar.*

232 *Ps. 73-2.* 232 232 232 232 232

. 232 232 232 : 232 232 232 232 232

*Matt 4—16.*

### VOCATIVE CASE.

§ 169. The vocative case indicates the person spoken to. It may be introduced with or without the interjection 02 or 02: as, 232 232 02 O Lord deliver me. 232 232 Our Father who art in heaven,

*Note:-* The interjection is always expressed, when the noun



in the vocative 'case is understood: as, **אֱלֹהֵינוּ** **וְאַתָּה** **שֶׁמָעָה דָּנִיֵּאל** Thou who didst hear Daniel. *Brev.*

## GENITIVE CASE

§ 170. The genitive is used to denote the dependence of a noun or a pronoun upon another: as, **מַלְכוּתֵנוּ** **אֱלֹהִים** The kingdom of God.

*N. B.* The genitive is formed, either by adding **־** to the dependent noun, or by putting the depending noun in the const. state: as, **סֵפֶר־בְּרַק** **פֶּטֶר** or **סֵפֶר־בְּרַק** **בְּרַק** Peter's book.

§ 171. This genitive may be:—

1) Possessive: as, **גַּרְדֵּן־בְּרַק** **יוֹסֵף** The garden of Joseph.

*Note:—* The possessive genitive is often used with the verb to be, when in English *property, duty, mark*, or the like is meant: as, **אֶרֶץ־כְּפֻלָּתָהּ** **יְהוָה** The earth

with its fulness is of the Lord. *Ps.* 24. 1. **יְהוָה** **לְבָרְכֵנוּ**

**יְהוָה** **לְבָרְכֵנוּ** **יְהוָה** **לְבָרְכֵנוּ** But to sit on my right or left hand, is not mine to give.

*Matt.* 20, 23. **יְהוָה** **לְבָרְכֵנוּ** **יְהוָה** **לְבָרְכֵנוּ**

**יְהוָה** **לְבָרְכֵנוּ** **יְהוָה** **לְבָרְכֵנוּ** It is not our's

but of Jeremias the Prophet, to narrate the history of this massacre. *Bar.*

2) Subjective: as, **מַלְכוּתֵנוּ** **אֱלֹהִים** The providence of God.

3) Objective: as, **מַלְכוּתֵנוּ** **אֱלֹהִים** The fear of the Lord. **אֲשֶׁר־עָשָׂה** **לְנָדָבֶל** **וְלִבְנָיו** The injury done to the seventy sons of Nadubel. *Jud.* 9—24.



זֶאֱלָה לְעָמְךָ Zeal for the people. אֲכָלָה אֶת־בֵּיתְךָ For, the zeal for Thy house has eaten me up:  
*Ps.* 69—9.

4) Partitive: as, ܩܠܝܢܐ ܕܥܝܢܐ ܕܡܪܝܡ ܕܥܝܢܐ ܕܡܪܝܡ ܕܥܝܢܐ ܕܡܪܝܡ  
Paul took a lot of twigs. Act 28. 3. ܕܥܝܢܐ ܕܡܪܝܡ ܕܥܝܢܐ ܕܡܪܝܡ ܕܥܝܢܐ ܕܡܪܝܡ  
A pound of bread. Bar.

5) Of definition: as,  $\text{זְמַן הַקָּצִיר}$  The time of harvest  $\text{הַר הַצִּיּוֹן}$  Mount Sion.  $\text{קוֹל הַשָּׁרָץ}$  The sound of the trumpet.

6) Of description; the dependent noun generally takes the suffix and has the sense of an adjective : as  
 ၵၵၵၵ ၵၵၵၵ ၵၵၵၵ A two-edged sword. *Ps.* 149—6.  
 ၵၵၵၵ ၵၵၵၵ ၵၵ ၵၵၵၵ A species of poisonous reptile.  
*Audo.*

[illegible]

Note:—The use of a noun, generally *abstract*, in the genitive instead of an adjective, pertains to this genitive: as,  
 𐤒𐤓𐤕𐤔𐤥𐤃 𐤒𐤁𐤀𐤓𐤕𐤔𐤥𐤃 = 𐤒𐤁𐤓𐤕𐤔𐤥𐤃 𐤒𐤁𐤀𐤓𐤕𐤔𐤥𐤃 True faith. cfr.

§ 145. 1. 2. According to Syriac idiom, the use of the genitive is preferable to that of the adjective. *Audo.*

7) Of material out of which something is made:  
as,  $\text{ṣṣ}^{\text{ṣ}}\text{ṣ}^{\text{ṣ}}\text{ṣ}^{\text{ṣ}}$   $\text{ṣṣ}^{\text{ṣ}}\text{ṣ}^{\text{ṣ}}$  A silver statue.  $\text{ṣṣ}^{\text{ṣ}}\text{ṣ}^{\text{ṣ}}$   $\text{ṣṣ}^{\text{ṣ}}\text{ṣ}^{\text{ṣ}}$  Golden  
pot.  $\text{ṣṣ}^{\text{ṣ}}\text{ṣ}^{\text{ṣ}}$   $\text{ṣṣ}^{\text{ṣ}}\text{ṣ}^{\text{ṣ}}$   $\text{ṣṣ}^{\text{ṣ}}\text{ṣ}^{\text{ṣ}}$  His garment (was) of  
camel's hair. *Matt.* 3—4.



Note:— 1. Very few verbs govern the genitive case: as,

Take care of him *Luk.* 10. 35. *ḥāḥāḥā ḥāḥāḥā*

To take care of those who are weak.

*Act.* 20—35. *ḥāḥāḥā ḥāḥāḥā* You should take care

of him. *Audo*. They admit also other constructions: as,

Be not solicitous

for your life, what you shall eat *Matt.* 6—25. *ḥāḥāḥā*

He took care of him. *Audo*.

2. A genitive is sometimes introduced absolutely, to denote something belonging to a person or a thing: as: *ḥāḥāḥā*

Render

therefore, to Caesar the things that are Caesar's, and to God, the things that are God's. *Matt.* 22—21.

3. As to the genitive denoting the sense of the superlative, see § 149. i. 2; ii.

## DATIVE CASE

§ 172. The dative case denotes the indirect object: as, *ḥāḥāḥā ḥāḥāḥā* Lord said to me *ḥāḥāḥā ḥāḥāḥā*

My Father gives you the true bread from heaven. *Jo.* 6—32.

§ 173. The dative is used:—

1) With verbs, to signify *advantage, disadvantage, or purpose*: as, *ḥāḥāḥā ḥāḥāḥā ḥāḥāḥā* For.

today is born to you a Saviour. *Luk.* 2—11. *ḥāḥāḥā*

And come and curse this people for me. *Num* 22—17. *ḥāḥāḥā ḥāḥāḥā ḥāḥāḥā*

Behold, he is set for



the fall and for the resurrection of many in Israel. *Luk. 2-34*

Bar. 220000 210000 200000 190000 180000 170000 160000 150000 140000 130000 120000 110000 100000 90000 80000 70000 60000 50000 40000 30000 20000 10000 0

ᐱᕐᑲᕐ ᐱᕐᑲᕐ ᐱᕐᑲᕐ Audo. ᐱᕐᑲᕐ ᐱᕐᑲᕐ ᐱᕐᑲᕐ

Exod.26-7 . ጊደጽጾ ገጽጊጻጊ

**Note:**— A dative is found in combination with a dative of the person concerned, after verbs signifying, *to become, to impute, to reckon*, and the like: as, : 2525 (a dative 20072

• 25120 25120 25120 25120 I will be a

father to you; and you shall be sons and daughters to me. 2. Cor 6—18. .ᵐ.ᵒ.ᵓ.ᶜ.ᵗ ᵑ.ᵒ.ᵓ.ᶜ.ᵗ ᵑ.ᵒ.ᵓ.ᶜ.ᵗ ᵑ.ᵒ.ᵓ.ᶜ.ᵗ

His faith is reputed to him unto justice. *Rom.* 4—5; *Ps.* 109—24.

2) With verbs:— a) of *converting, transforming*, etc: as, ၵုၼ်ႈတူၼ်ႉမိူဝ်းၵွၼ်ႇ ၶီႇတူၼ်ႉ Who turned their rivers into blood. Ps. 78—43. ၵုၼ်ႈတူၼ်ႉမိူဝ်းၵွၼ်ႇ ၶီႇတူၼ်ႉ We are transformed into the same image. 2. Cor. 3—18.

b) Signifying *similarity, equality* etc.: as, **אֲשֶׁר לֹא יִשְׁוּהוּ** **אֲשֶׁר לֹא יִשְׁוּהוּ** **אֲשֶׁר לֹא יִשְׁוּהוּ** Nothing can be compared to it. *Prov.* 8-11. **אֲשֶׁר לֹא יִשְׁוּהוּ** **אֲשֶׁר לֹא יִשְׁוּהוּ** **אֲשֶׁר לֹא יִשְׁוּהוּ** But he rendered himself equal to the beast and was made like to it. *Ps.* 49-20. **אֲשֶׁר לֹא יִשְׁוּהוּ** **אֲשֶׁר לֹא יִשְׁוּהוּ** **אֲשֶׁר לֹא יִשְׁוּהוּ** Our weight was equal to your weight. *Audo.*

3) With intransitive verbs for the sake of emphasis  
(Dative of the personal pronoun): as, **ܐܝܬܗܘܢ ܡܪܥܝܢ**  
**ܕܠܝܬܝܢ ܕܚܝܬܝܢ**. For they are dead who  
sought the life of the child. *Matt.* 2—20. **ܕܝܬܝܢ ܕܠܝܬܝܢ**  
Begone, Satan. *ib.* 4—10.

4) With the verbs  $\text{ܐܝܬ}$ ,  $\text{ܐܠܝܬ}$  &  $\text{ܠܐܝܬ}$ , in the sense *to have*: as,  $\text{ܠܠܗܐ ܕܝܬܐ ܐܝܬ}$  I have a book.  $\text{ܠܠܗܐ ܕܝܬܐ ܐܝܬ}$  You have no excuse.  $\text{ܠܠܗܐ ܕܝܬܐ ܐܝܬ}$  I might have some fruit. *Rom.* 1—13; *Jo.* 4—18.

5) With impersonals, to denote the subject: as.  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$  I was offended with that generation. *Ps.* 95—10.

6) With the tenses formed from the past participle, to denote the agent: as,  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$ .  $\text{ܐܝܬܝܢܝܢ}$  Sermons composed by St. Ephrem. *Audo.*  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$  She was instructed by her mother. *Matt.* 14—18.

7. With some interjections: as,  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$  Well done! true disciples. *Brev.* •  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$  Woe! to you.

## ACCUSATIVE CASE

§ 174 The accusative denotes the direct object of an action.

a) Hence, generally transitive verbs both active and deponant govern the accusative: as,  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$  He killed the powerful kings.  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$  I loved your same.  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$  He knew them.  $\text{ܐܝܬܝܢܝܢ ܕܝܬܐ ܐܝܬܝܢܝܢ}$  Remember me, O Lord.

N. B. —  $\text{ܕ}$  is the sign of the dative as well as the accusative; but the dative is always used with it, while the accusative, with or without it.



*Note.*— Some intransitive verbs govern an accusative according to the oriental conception: as, **ἔσθι** **ἄρτον**.

Q12 Because, thus happened to them. *Luk.* 13—2.

See § 195. Note.

b) Many verbs, especially intransitive, take an accusative of kindred sense to themselves (Cognate object): as,  $\text{ܐܝܬܪܥܠܐ ܕܡܢܗܘܢ ܕܚܝܒܐ}$  He judged the

cause of the poor and needy. *Jer.* 22—16. לְלֵוִיִּם לְשָׁמֵר  
לְלֵוִיִּם לְשָׁמֵר The Levites shall keep watch. *Num.* 1—53; 2.  
*King.* 13—14; *Jon.* 4—6; *Mich.* 2—4; *Ezech.* 28—2; *Gen.*  
27—4 ; 28—20.

§ 175. The following verbs take a double accusative:—

a) Verbs of *teaching, showing* as, **אֶלְכֶם אֶת־דִּבְרֵי הַלֵּל** I will teach the unjust Thy way. *Ps.* 51-13. **וְהִנֵּחְתָּ לִּי אֶת־כְּבוֹדְךָ** Show me Thy glory. *Exod.* 33—18. **וְהִנֵּחְתָּ לִּי אֶת־כְּבוֹדְךָ** Make known to us the number of our days. *Ps.* 90—12.

b) Verbs of *dressing*, *undressing* etc.: as, מִלְּבָשׁוֹ  
מֵאַהֲרֹן וְעַל עֶזְרָאִיר בְּנוֹ יָצָא וְעָלָם  
Moses stripped Aaron of his vestments, and he vested  
Eleazar his son with them. Num. 20—28 אֶת-בְּגָדָיו  
. וְעָלָם עֶזְרָאִיר בְּנוֹ : וְעָלָם עֶזְרָאִיר בְּנוֹ :  
I clothed thee with vestiments of diverse colours, and  
shod thee with shoes, .... and covered thee with stole.  
Ezech. 16—10.

c) Verbs of *filling, satiating*, etc. : as, **ሰጠችህ** **ሰጠችህ** **ሰጠችህ** She shall fill him with joy and gladness.





ܠܡܕܐ The water rose filteen cubits. *Gen.* 7—20. ܫܡܝܐ

ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ His mouth being opened about  
a span. *Bar.*

c) Weight: as, ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ  
ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ Each candle stick weighing 3600  
zuzas. *Bar.*

d) Motion towards: as, ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ  
Esau went to the field. *Gen.* 27—5. ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ  
They went up into the city. *1. Sam.* 9—14.

*Note.* — The accusative is sometimes used to denote *rest in*  
*a place*: as, ܫܡܝܐ ܠܡܕܐ ܠܡܕܐ She dwelt in her  
father's house. *Gen.* 38-11. ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ  
ܠܡܕܐ ܠܡܕܐ Simon Peter rose up in the midst of the  
disciples. *Act.* 1—15. ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ  
She placed a goat skin at its head. *1. Sam.* 19—13,  
16; *1. King.* 19—6. ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ His death  
is near. (Death stands at his pillow). *St. Eph.*

2. As the compliment of the object after the  
verbs of *making, naming, esteeming* etc: as, ܠܡܕܐ ܠܡܕܐ  
ܠܡܕܐ ܠܡܕܐ But who made me judge over  
the earth? *2. Sam.* 15—4. ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ  
That I have made Saul king. *1. Sam.* 15—11. ܠܡܕܐ ܠܡܕܐ  
ܠܡܕܐ ܠܡܕܐ Until I make thy enemies  
thy footstool. *P.s.* 110—1.

3. In the sense of, *concerning, according to*, etc:  
as, ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ ܠܡܕܐ Joseph remem-  
berd the dreams which he had dreamed concerning

them *Gen.* 42-9. ܕܒܝܐ ܕܡܕܢܐ ܕܠܝܚܝܬܐ The judgement  
of the Lord about sinners. *St. Eph.* ܕܒܝܐ ܕܡܕܢܐ ܕܠܝܚܝܬܐ  
ܕܒܝܐ ܕܡܕܢܐ ܕܠܝܚܝܬܐ Thou shalt make them according to the work of  
the artist. *Exod.* 26-1. ܕܒܝܐ ܕܡܕܢܐ ܕܠܝܚܝܬܐ He  
offered sacrifices according to the number of them all  
*Job.* 1-5; *Deut.* 32-8. ܕܒܝܐ ܕܡܕܢܐ ܕܠܝܚܝܬܐ  
Only as regards the throne will I be above thee. *Gen.*  
41-40.

*Note.* 1. An accusative may be used instead of a genitive in the case of nouns **לְבָרֵךְ**: as, **לְבָרֵךְ לְבָרֵךְ**  
The finisher of our faith. *Heb.* 12—2; Genitive, see, *Jac.* 1—23.

2. Some words are found in the accusative as adverbs: as, **ገጽ** finally. *Audo.* **ጸሐይ** daily.

3. Very rarely an accusative is found instead of a nominative analogous of the Hebrew construction: as, ᲑᲟᲗᲠ ᲙᲁᲛ᲏Უ  
ᲡᲓᲕ ᲧᲱᲥᲚᲘᲪ ᲫᲉᲭᲃ : Ე᲎ ᲡᲟᲩᲞ ᲡᲅᲐ ᲙᲇᲝᲒᲓᲦᲨᲢᲤᲬ ᲫᲵ ᲡᲟᲩᲞ.  
.ᲡᲟᲩᲞ ᲡᲅᲐ : ᲙᲁᲛ᲏ᲣᲡᲟᲩᲞ That martyr of God, when he saw  
with his own eyes, that he was going to be eaten by the  
wild beast, was rejoicing. Act, Mar.

## ABLATIVE CASE

§ 177. The ablative case is used to denote:—

1. Rest in a place: as, ܡܬܬܝܬܝܢ ܕܡܬܬܝܬܝܢ ܕܡܬܬܝܬܝܢ  
Jesus was born in Bethlehem. *Matt.* 2—1.

*Note*— The ablative is sometimes used to signify motion towards: as, **וַיִּפֹּל בְּאֵר הַחֶמְדִּים** And he fell into the pit he made. *Ps.* 7—15; *Act.* 27—40.

2. Instrument, means: as,  $\frac{\text{אֵלֶּיךָ}}{\text{אֵלֶּיךָ}} \frac{\text{אֵלֶּיךָ}}{\text{אֵלֶּיךָ}} \frac{\text{אֵלֶּיךָ}}{\text{אֵלֶּיךָ}}$



𐤅𐤋𐤁𐤁𐤃 Thou shalt rule them with iron rod. *Ps.* 2—9.

𐤁𐤏𐤁𐤁𐤃𐤁𐤁𐤃 𐤇𐤏𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤏𐤁𐤁𐤁𐤃 𐤇𐤏𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃  
By thy prayers let the sinners be converted to a life of

penance. *Brev.*

*Note—* To this head must be referred, the ablative of  
*Price* and *Measure*: as, 𐤏𐤁𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃

𐤁𐤏𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 I obtained the Roman citizenship with a

great sum. *Act.* 22—28. 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃

A dog was sold for five denarii. *Bar.* 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃

𐤁𐤏𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 I will serve thee seven

years for Rachel thy younger daughter. *Gen.* 29—18;

*I. Pet.* 1—18. 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃

𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 With the measure you mete, it shall be measured

to You. *Matt.* 7—2; *Luk.* 6—38.

3. Cause: as, 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 She died of hunger.

4. Manner: as, 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃

𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 Serve the Lord with fear, and  
regard Him with trembling. *Ps.* 2—11; 45—15.

5. Respect, state: as, 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃  
𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 This man was distinguished in  
various sciences. *Bar.*

6. Attendant circumstances: as, (𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃) 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃  
𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 The earth swallowed forty  
horsemen with their horses. *Bar.* 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 𐤅𐤋𐤁𐤁𐤃𐤅𐤋𐤁𐤁𐤃 He came  
with an army. *id.*

7. Time, when: as, 20'Δ'δ' In winter. 2'Δ'Δ' At night. 2'2' Δ'1'x' : 2'2' Δ'1'x' 2'2'Δ'1'x' 2'2'Δ'1'x' On the 15th of December, in the year 145, 1. *Mach.* 1—54.

§ 178. There are many verbs which govern the ablative:—

1. Verbs of *invoking, swearing*: as, 2'2'Δ'Δ' 2'2'Δ'Δ' I will invoke the name of the Lord. *Deut.* 32—3, 2'2'Δ'Δ' 2'2'Δ'Δ' I adjure thee by God. *Mark.* 5-7.

2. Verbs denoting the actions of the senses: as, 2'2'Δ'Δ' 2'2'Δ'Δ' Thou hast heard my voice. *Ps.* 129—1, 2'2'Δ'Δ' 2'2'Δ'Δ' 2'2'Δ'Δ' Behold the birds of the air. *Matt.* 6—26.

3. Many other verbs: as, 2'2'Δ'Δ' 2'2'Δ'Δ' I will not deny thee. *Matt.* 26—35. 2'2'Δ'Δ' 2'2'Δ'Δ' 2'2'Δ'Δ' He is knocking at the door of death, (*ie.* about to die.) *Audo.*

N. B.- Some of these verbs admit also other constructions.

*Note*— The ablative may serve as an adverb: as, 2'2'Δ'Δ' 2'2'Δ'Δ' In the end. 2'2'Δ'Δ' Justly. 2'2'Δ'Δ' Violently. 2'2'Δ'Δ' Always.

### III. GEDHAMA or STATE.

#### DEFINITE STATE.

As the definite State, is the primitive from of the word, there is nothing special to be said about its uses. On the other hand the remaining two states require special mention.



# CONSTRUCT STATE

§ 179. The construct state of nouns is used:—

1. To form the genitive case. cfr. § 170. *N. B.*
2. To form compound nouns. There is some difference between these two. In the first case, the depending noun never takes a particle, while in the second, it may take one: as, גִּדְּוֹן flattery. cfr. § 136.

§ 180 The construct state of adjectives is used:-

1. To form compound adjectives : as, **بَاحِلٌ** **بَاحِلٌ** fortunate. **بَاحِلٌ** **بَاحِلٌ** unfortunate. **بَاحِلٌ** **بَاحِلٌ** dull minded. **بَاحِلٌ** **بَاحِلٌ** beautiful in sight. **بَاحِلٌ** **بَاحِلٌ** subject to passion. **بَاحِلٌ** **بَاحِلٌ** perfidious.

The adjective must agree with the noun which it quali-

flies in gender and number: as,  $\text{أَفْعَالٌ} : \text{أَفْعَالٌ} \text{مُفْرَغٌ}$


دینار ۲۰ : دینار ۵۰ : دینار ۱۰۰ : دینار ۲۰۰ :

2. As adverbs : as, אֲדַבְּרָה greatly. cfr. § 158. *b*.

**Note:—** The construct state of certain nouns is used as,

ᠤᠨᠢ gratis. Act. 25—11. ᠤᠨᠢᠰᠡᠭᠦ secondly ᠣᠵᠤ

on account of ḥayyān ḥayyān On account of our pride.

. Audo  absolutely. etc.

ABSOLUTE STATE.

§ 181. The absolute state is used:—

1. To denote an indefinite sense as,  $\text{אֶחָד מִיָּדְעֵי} \text{ } \text{אֶחָד} \text{ } \text{אֶחָד}$  I saw a certain one of my friends. *Audo.*  
 $\text{אֶחָד מִיָּדְעֵי} \text{ } \text{אֶחָד} \text{ } \text{אֶחָד}$  Some believed in him.  $\text{אֶחָד מִיָּדְעֵי} \text{ } \text{אֶחָד} \text{ } \text{אֶחָד}$

וְלֹא יֵאָדָם And His kingdom shall have no end.

*Luk.* 1—13.

Note.— **אֵל** is often found with the absol. state: as, **אֵל**

**אֵל** All Scripture. *2. Tim.* 3—16. **אֵל־אֵל**

**אֵל** By everyword of God. *Luk.* 4-4. **אֵל־אֵל**

**אֵל־אֵל** In all wisdom and spiritual understanding. *Col.* 1—9.

N. B.— It is clear from the above examples that **אֵל** must be used, in forming the genitive when the depending noun is in the absolute state.

2. As a complement of the predicate or object: as, **אֵל־אֵל** She was found pregnant. *Matt.* 1—18.

**אֵל־אֵל** Male and female He created them *Gen.* 1—27.

3. To form adjectives: as, **אֵל־אֵל** **אֵל־אֵל** Corporal and spiritual food. *Brev. cfr.* § § 145. 2; 146. 2; 149. ii.

4. With numerals: as, **אֵל־אֵל** Two men **אֵל־אֵל** Five loaves. **אֵל־אֵל** Three years.

5. In salutations and wishes: as, **אֵל־אֵל** Hail to thee! **אֵל־אֵל** To whom praises and benedictions. *Rom.* 11—36.

**אֵל־אֵל** **אֵל־אֵל** **אֵל־אֵל** **אֵל־אֵל**

Note.— 1. When two nouns form a compound noun in the sense of a *proper name*, the first of this two is put in the construct state and the second in the absolute state:

as, **אֵל־אֵל** The field of blood. **אֵל־אֵל**



Bethlehem. ܕܒܝܬ ܠܗܡ Sacred Scripture.

2. The words conveying the sense of adverbs are found in the absolute state: as, ܕܠܥܠܡܝܢ forever. ܕܥܝܢܐ suddenly.

3. Certain words are found in the absolute state without any special reason: as, ܕܝܡܢܐ This day.

§ 182. When an adjective qualifies a *noun* in the absolute state, it is generally put in the absolute state: as, ܕܐܝܠܗܐ ܕܥܝܠܡܝܢ ܕܠܥܠܡܝܢ ܕܥܝܢܐ ܕܥܝܢܐ Thou shalt not have any strange god, neither shalt thou adore any other idol. *Ps.* 81—9. ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ Their grapes are bitter grapes, *Deut.* 32—32. ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ He made His angels spirit, and His ministers a burning fire. *Ps.* 104—4. ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ Every idle word. *Matt.* 12—36.

§ 183. Since the absolute state of all adjectives, except the above cases, contains in itself the sense of the verb *to be*, it serves as the predicate of a sentence: as, ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ The Lord is great in Sion. *Ps.* 99—2. ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ That are more wicked than himself. *Luk.* 11—26.

It may take also a verb *to be*: as, ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ Great is the name of the Lord. *Ps.* 113—3.

*N. B.*— The rules for the use of *Ge deama*, do not exclude that of the definite state, but simply point out the instances in which it may be used correctly.



#### IV. REPETITION OF WORDS.

§ 184. The same word is repeated to express the sense of:—

1. Multitude: as, ܠܝܬ ܕܠܝܬܐ ܕܡܝܬܐ Let this valley be made full of pits. 2. *King*.

3—16. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ The valley of Sodomites was abounding in bitumen mines. *Gen.* 14—10.

2. Distribution: as, ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ They sat down rank by rank of hundreds and fifties. *Mark.* 6—40. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ They received every man a denarius. *Matt.* 20—9. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ Simon began to speak to them *one thing after another* i. e. in order. *Act.* 11—4. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ In every town. *Tit.* 1—5.

3. Diversity; also with a “o”: as, ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ Thou shalt not have diverse weights in thy bag. *Deut.* 25-13. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ They began to bring those that were suffering from diverse diseases. *Mark.* 6—55; 2. *Thes.* 3-6, 7. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ In different times. *Jo.* 5-4. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ In diverse tongues. *Act.* 2—4. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ They speak with a double heart. *Ps.* 12—2.

4. Intensity or Emphasis: as, ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ A little bit. *Jo.* 6—7. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ Very greatly. ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ



My head, my head. 2. *King*. 4—19.

*N. B.*— The various meanings which the repetition of a word conveys, can be determined only from the context.

## V. THE SPECIAL USE OF THE WORDS.

### .2ṣḏḏ & 2ṣḏḏ

§ 185. The words 2ṣḏḏ & 2ṣḏḏ in combination with some particles denote the sense of *great* and *excellent* and hence serve as adjectives or adverbs of degree: as, 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ Thy justice is like the highest mountain. *Ps.* 36—6. 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ And its branches (covered) the highest cedars. *Ps.* 80—10; *Job.* 1—16. 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ The biggest trees shall be filled. *Ps.* 104—16. 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ Ninive was a very great city. *Jon.* 3—3. 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ The famous giant Nimrod. *Audo; Gen.* 10-9. 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ A deep sleep fell upon them 1. *Sam.* 26—12. 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ The earth was corrupted entirely. *Gen.* 6—11. 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ An evil spirit troubled him very much 1. *Sam.* 16-14, 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ : 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ 2ṣḏḏ The Lord rained upon Sodom and Gomorrha brimstone and fire in abundance from heaven. *Gen.* 19—24.

## CHAPTER XXI.

### The Syntax of Adjectives.

§ 186. An adjective used *attributively*, or *predicatively* agrees with its noun in gender, number and case: as, **ܡܢ ܬܝܒܝܢ ܐܝܬܝܢ ܬܝܒܝܢ ܡܢ ܬܝܒܝܢ ܐܝܬܝܢ**. A good man out of the good treasures of his heart brings forth good things. *Luk.* 6—45. **ܬܝܒܝܢ ܐܝܬܝܢ ܬܝܒܝܢ ܐܝܬܝܢ ܐܝܬܝܢ**. The queen was a true and faithful Christian. *Bar.* **ܬܝܒܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ**. But Joseph her husband was just. *Matt.* 1—19.

*Note*—The sign of the case is never added to the adjective and its noun, but only to one that precedes - as, **ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ**. He struck Job with a grievous ulcer. *Job.* 2-7. **ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ**. With a powerful and great army 1. *Mach.* 1-29. **ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ**. Of St. Ephrem.

§ 187. When an adjective refers to two or more nouns of different genders, it is put in the masculine plural: as, **ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ**. They took numberless boys and girls comely and beautiful, as captives. *Bar.*

*Note*—1. An adjective may agree with the nearest: as, **ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ**. To celebrate the feast of holy

martyrs (men and women) mentioned above. *Act. Mar.*

2. Collective nouns generally take singular adjectives: as, **ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ**. Many people died



from Israel. Num. 21—6. מִן־יִשְׂרָאֵל מִן־יִשְׂרָאֵל  
מִן־יִשְׂרָאֵל מִן־יִשְׂרָאֵל מִן־יִשְׂרָאֵל How long this wicked  
multitude murmur against me? *ib.* 14—27.

But there are also such constructions as **אֲנִי אֶלֶּם**  
**אֲנִי אֶלֶּם** Ass. **אֲנִי אֶלֶּם** Jos. 11—7.

§ 188. a) Adjectives are usually placed after the nouns which they qualify : as,  $\text{גִּזְלָן, גִּזְלָן}$  Counterfeit gold. *Bar.*  $\text{רַב־רָעִים, רַב־רָעִים}$  Many evils. *id.*

b) The following adjectives may precede their substantives:—

1. Epithets of saints generally precede their names: 'as, ܡܥܠܐܕܐ ܕܐܬܝܕܝܢ ܡܥܠܐܕܐ ܕܐܬܝܕܝܢ According to the word of divine Paul. *Mart.* ܡܥܠܐܕܐ ܕܐܬܝܕܝܢ Just Abraham. *id.* ܡܥܠܐܕܐ ܕܐܬܝܕܝܢ Blessed David. *id.* ܡܥܠܐܕܐ ܕܐܬܝܕܝܢ Just and innocent Job. *id.* ܡܥܠܐܕܐ ܕܐܬܝܕܝܢ Holy Mary.

2. Pronominal adjectives either precede or follow: as, **𐤀𐤁𐤏𐤕** **𐤏𐤓** This man. *Bar.* **𐤏𐤓** **𐤏𐤓** That day *id.* **𐤏𐤓** **𐤏𐤓** These elements *St. Eph.* **𐤏𐤓** **𐤏𐤓** From this place. *Saph.* 1—4. **𐤏𐤓** **𐤏𐤓** **𐤏𐤓** In that day. *Abd.* 1—8. **𐤏𐤓** **𐤏𐤓** *St. Eph.*

Note.— When two adjectives one of which is pronominal, qualify a noun, the pronominal adjective may precede the noun or both may follow it: but the latter is more frequent: as, 2<sup>ḏ</sup>ḥḥḥḥḥḥ ḥḥḥḥḥḥḥḥ ḥḥḥ Its distant depth, *St. Eph.* 2<sup>ḏ</sup>ḥḥḥ ḥḥḥ ḥḥḥḥḥ ḥḥḥ From that burning ether. *id.* 2<sup>ḏ</sup>ḥḥḥḥḥ 2<sup>ḏ</sup>ḥḥḥ ḥḥḥḥḥḥḥ 2<sup>ḏ</sup>



ܕܐܡܪܝܢܐ ܕܠܝܬܐܝܢܐ This our corporal and feeble sight is not able to penetrate. *id.*

3. Adjectives used emphatically generally precede their nouns: as, ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ Yet her treacherous sister Juda did not fear. *Jer.* 3-8, 11.

4. Cardinal numerals sometimes precede the thing numbered, and sometimes follow it. But when they follow the thing, it is usually put in the def. state: as, ܕܥܝܢܐ ܕܥܝܢܐ Ten years. *Ruth.* 1—4. ܕܥܝܢܐ : ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ Two hundred she-goats and twenty he-goats. two hundred ewes, and twenty rams. *Gen.* 32—14, 15; *Num.* 7—17.

On the other hand when they precede the thing, it is generally put in the absol. state: as, ܕܥܝܢܐ ܕܥܝܢܐ Three months. *Gen.* 38—24. ܕܥܝܢܐ ܕܥܝܢܐ Eleven stars. *Gen.* 37—9. ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ He judged the people for twenty years. *Bar.*

The contrary use, especially in the latter case, is not very rare: as, ܕܥܝܢܐ ܕܥܝܢܐ Three years. *Luk.* 4—25. ܕܥܝܢܐ ܕܥܝܢܐ Ten silver talents. *Tob.* 4—20. ܕܥܝܢܐ ܕܥܝܢܐ Three cities. *Deut.* 19—7. ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ 5000 foot-men. *Bar.*

*Note.*— 1. Cardinal numbers are sometimes found used in place of ordinals: as, ܕܥܝܢܐ ܕܥܝܢܐ At the third hour. *Matt.* 20—3; 27—45.

2. Some words may come between the substantive and the adjective: as, ܕܥܝܢܐ ܕܥܝܢܐ But the great king. *Bar.*

ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ Therefore this red



see. *St. Eph.* 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 For that first  
night id. 𐎠𐎡𐎴𐎠𐎢𐎴 : 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 : 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴  
. 𐎠𐎡𐎴𐎠𐎢𐎴 O our glorious father, stretch forth thy  
right hand full of blessing. *Brev.*

§ 189. Adjectives are often used as substantives:  
as, 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 The evil shall fall down before the good: and  
the wicked shall come to the door of the just man.  
*Prov.* 14—19. 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 Sins are not hated by  
us. *St. Eph.* . 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 There is nothing  
among the creatures that resembles her. *Varda.*

*Note*—Comparative, Superlative. See § § 148, 149.

2. The words, used to bring out the force of the compara-  
tive, also denote that a quality exists in too high a  
degree or beyond measure: as, 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 My sin is too great to be foregiven.  
*Gen.* 4—13. 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 And  
they are too little to narrate Thy love towards us. *Brev.*  
𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 If the way is too long  
for thee. *Deut.* 14—24. 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴  
. 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 : 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴  
Because the big brazen altar was too little to hold the  
holocaust. *1. King.* 8—64. 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴  
. 𐎠𐎡𐎴𐎠𐎢𐎴 A wonder that is beyond expression. *Brev.*  
: 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 𐎠𐎡𐎴𐎠𐎢𐎴 Is anything too great  
for the Lord? *Gen:* 18--14.



## CHAPTER XXII.

# The Syntax of Pronouns.

## I. CONCORD OF PRONOUNS.

§ 190. Pronouns take the number and gender of the nouns for which they stand; if they be *Subjects*, they are put in the nominative case, if *objects*, in the case required by the words on which they depend; when standing for two or more nouns, their gender and number are determined by the rules laid down for verbs (§ 224): as, ሁሉን እርሳን አዘኝናል ሕይወት ይጠቅምልን God tried Abraham and said to him. *Gen.* 22—1.

*Ps.* 96—12. 𐎠𐎡𐎣𐎤 𐎠𐎡𐎣𐎤 𐎠𐎡𐎣𐎤 𐎠𐎡𐎣𐎤 𐎠𐎡𐎣𐎤 𐎠𐎡𐎣𐎤

ᐱᓂᐃᐅ ᑭᓄᕈᐅ Brev. ᐸᓇ ᐱᓂᐃᐅ ᐱᓂᐃᐅ ᐸᓇᐅ ᐸᓇᐅ

Soph. 2-5. ܐܠܗܝܢ ܕܡܪܝܚܐ ܕܥܡܪܐ

Ps. 61—7. ὁ ἄνθρωπος ὁ ἰσχυρὸς

*Note:—* 1. The gender and number of pronouns standing for *collective nouns*, often depend upon the idea which the writer has in his mind: as, (ḡḡḡḡḡḡ) ḡḡḡḡḡḡ

• (ᏍᏗ) ᏗᏗᏗ ᏗᏗᏗ ᏗᏗᏗ He led away his family

and shut them up. Bar. בְּרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ בְּרַחֲמֶיךָ

• ၂၈၂၃ (၁၉၅၁) ခုနှစ် နှစ်စဉ် : ၂၈၂၃ Amira

Matthew was sent to the prefect of the city to take from them (ie. the inhabitants of the city) tribute. *Bar.*

2. Change of persons. see § 228—3.

3. α) In addressing persons of high rank : مُدْرِك : مُدْرِك

မုၤဝဲၤသံ : မုၤဝဲၤသံ and the like, stand in the place of

the pronouns of the 2nd person, and ከኔ & ከእኔ



of the 1st person: as, (לְךָ) לֵאמֹר לַיְיָ אֱלֹהֵינוּ what  
shall we say to my lord (you) Gen. 44—16. וְאָמְרָם לַיְיָ אֱלֹהֵינוּ  
לֵאמֹר לַיְיָ אֱלֹהֵינוּ We beg your majesty. Act. Mar.  
• (אֲנִי) אֲנִי וְעַבְדִּי וְעַבְדְּךָ וְעַבְדְּךָ Your servants (we)  
are not spies. Gen. 42—11. וְאָמְרָם לַיְיָ אֱלֹהֵינוּ  
My lord asked his servants. i.e. You asked us. Gen. 44-19.

But sometimes these polite expressions fall back to their own persons in the same sentence : as, אֲנִי וְעַבְדֵּי יְהוָה אֶמָּוֹת (Gen. 44—31) : אֲנִי וְעַבְדֵּי יְהוָה אֶמָּוֹת (Dan. 5—17).

And when he sees that the boy is not with us, he will die ; and thy servants shall bring the old age of thy servant our father, with distress unto the grave. Gen. 44—31. Dan. 5—17.

b) ܐܕܡ & ܐܢܬܡ are generally used in designating saints, orthodox doctors and prelates : as, ܐܕܡ St. George, ܐܢܬܡ St. Theresa. ܥܦܪܝܡܐ ܐܕܡ St. Ephrem. ܡܚܢܐܢܝܫܐ ܐܢܬܡ Mar Hananisho of happy memory. Audo.

4. The dignitaries often make use of the title of the rank itself instead of the royal *We*: as, 𐤁𐤏 𐤅𐤍𐤁𐤏  
𐤏𐤏𐤁𐤏 𐤏𐤏𐤁𐤏 𐤅𐤍𐤁𐤏 𐤏𐤏𐤁𐤏 𐤏𐤏𐤁𐤏 𐤏𐤏𐤁𐤏  
• 𐤏𐤏𐤁𐤏 𐤏𐤏𐤁𐤏 𐤏𐤏𐤁𐤏 𐤏𐤏𐤁𐤏 Write ye therefore about  
the Jews in the king's (*our*) name, as it pleases you and  
seal it with the king's (*our*) ring *Est* 8—8.

5. Sometimes the noun itself is repeated instead of a

pronoun : as,  $\text{נֹחַ} : \text{נֹחַ} \text{שֶׁהָיָה צַדִּיק וְתָם} \text{וְנֹחַ} \text{פָּשַׁע אֱלֹהִים} \text{וְנֹחַ} \text{פָּשַׁע אֱלֹהִים}$   
 $\text{וְנֹחַ} \text{פָּשַׁע אֱלֹהִים} : \text{וְנֹחַ} \text{פָּשַׁע אֱלֹהִים} \text{וְנֹחַ} \text{פָּשַׁע אֱלֹהִים}$

And These are the generations of Noe : Noe was a just and perfect man in his generations, and Noe pleased God. Gen. 6—9; 5—1; 16—15; 16.

## II. PERSONAL PRONOUNS.

### SEPARABLE.

§ 191. a) The personal pronouns are not generally expressed, when they are subjects : as,  $\text{אֲנִי} \text{אֵלֶּךְ} \text{אֶל} \text{אֱלֹהֵינוּ}$  I will go to the altar of God. Ps. 43—4.  
 $\text{אַתָּה} \text{בָּעֵלְךָ} \text{אֶת} \text{עַמְּךָ} \text{לֹא} \text{כֶּסֶף}$  Thou hast sold Thy people without price. Ps. 44—12.

b) But they are employed in antitheses, and in emphatic expressions : as,  $\text{אֲנִי} : \text{אֲנִי} \text{וְעַמְּךָ} \text{אֲנִי}$   
 $\text{אֲנִי} \text{וְעַמְּךָ} \text{אֲנִי}$  they fell and were crushed, but we stood up and were ready. Ps. 20—8.  $\text{אֲנִי} \text{אֲנִי} \text{אֲנִי}$   
 $\text{אֲנִי}$  For I *myself* have received of our Lord. 1. Cor. 11—23.

Note:— 1. The personal pronouns used as substantive verbs, see § 54. Note. 1.

2. Pronouns used as verbs, may serve at the same time the purpose of a subject and a predicate of a sentence : as,  
 $\text{אַתָּה} \text{אַתָּה} \text{אַתָּה}$  Where are you, Adam? Gen. 3-9; 29-4.

### INSEPARABLE (SUFFIXES)

With Nouns. §§ 52, 53.

§ 192. Both the genitive case of the personal pronouns and the suffixes are employed as possessive



pronouns; but ordinarily the latter is used: as, **ܡܠܟܐ** or **ܡܠܟܐ ܕܡܠܟܐ** My king. **ܫܡܟܐ** Thy name **ܚܚܝܩܐ ܕܚܚܝܩܐ** Their companions.

§ 193. Compound nouns, and nouns used as adjectives in the genitive construction (§ 171-6. Note) take the suffixes on the second word: as, **ܫܚܝܬܐ ܕܡܠܟܐ** His handwriting. *Bar.* **ܫܬܪܬܐ ܕܡܠܟܐ** Thy stewardship. *Luk.* 16—2. **ܫܬܪܬܐ ܕܡܠܟܐ ܕܡܠܟܐ** He was girt in his warlike armour. 1. *Mach.* 3—3. **ܫܬܪܬܐ ܕܡܠܟܐ ܕܡܠܟܐ** In Sion my holy mountain. *Joel.* 3—17; *Lev.* 20—3; *Gan.* 9—24. **ܫܬܪܬܐ ܕܡܠܟܐ ܕܡܠܟܐ** : **ܫܬܪܬܐ ܕܡܠܟܐ ܕܡܠܟܐ** **ܫܬܪܬܐ ܕܡܠܟܐ ܕܡܠܟܐ** **ܫܬܪܬܐ ܕܡܠܟܐ ܕܡܠܟܐ** Then God bade the earth to leave its spherical and plain form. *St. Eph.*

Note:— The suffixes are added to the first word when the second is **ܡܠܟܐ** or **ܡܠܟܐ** as, **ܡܠܟܐ ܕܡܠܟܐ** Thy right eye. *Matt.* 5—29. **ܡܠܟܐ ܕܡܠܟܐ** His left hand. *Jud.* 3—21.

But very rarely this construction is found with other words: as, **ܡܠܟܐ ܕܡܠܟܐ** From thy meretricious ways. *Ezech.* 16—27.

§ 194. The genitive case of the personal pronoun is used:—

a) For the sake of *emphasis*: as, **ܡܠܟܐ ܕܡܠܟܐ** My time. *Jø.* 7—8. **ܡܠܟܐ ܕܡܠܟܐ** My faith *Act. Mar.* 1. 429.

Often the nouns too take the suffix: as, **ܡܠܟܐ ܕܡܠܟܐ** Thy blood. 1. *King.* 21—19. **ܡܠܟܐ ܕܡܠܟܐ** My words

*Jo.* 5—47. ὁ πατήρ ὁ υἱός Thy death, O our father  
*St. Eph.* cfr. § 222. 1.

b) With foreign words: as, ማእከሉ ሆኖ ሆኖ ሆኖ His  
palace. Bar. ማእከሉ ሆኖ ሆኖ ሆኖ Their zones. id.

c) In the sense of *mine* : *thine*. etc : as, 𐤀𐤁𐤏𐤃𐤕  
𐤕𐤓𐤕𐤌𐤔 Thine is the kingdom. Matt. 6—13. 𐤕𐤓𐤕𐤌𐤔  
𐤕𐤓𐤕𐤌𐤔 The lips are ours. Ps. 12—4.



**Note:**— This case is found fulfilling the functions of other cases, where the words denoting the proper cases are understood; the case-forming letters, however, are attached to it as,  $\lambda-\delta$   $\sigma-\lambda\gamma\alpha$   $\lambda^{\prime}\lambda$   $\sigma\lambda\gamma\alpha$

$$: \sigma - \lambda_1 = \sigma - \lambda_2 = \sigma - \lambda_3 = \dots = \sigma - \lambda_n$$
[illegible]

He came to his own, but his own received him not,  
*Jo, 1,—11. בְּגֵלָה With my own. Matt. 20—15.*

أعرف مني Jo, 10-14.

With Verbs. § 101.

§ 195. When the object of a transitive verb is a personal pronoun, it may be expressed either by the accusative case of the pronoun or by the suffix: as,  or  I loved thee.

**Note:**— There are some intransitive verbs which admit the suffix and they are translated with some preposition to preserve their connection with the pronoun: as,   
 ܐܡܪܢܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ We do not know what has  
 happened to him. Exd. 32—23. ܐܡܪܢܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ



The Egyptians mourned for him. Gen. 50-3. **مَوْتُهُ**

See, what has happened to me. *Audo.*

### With Particles. § 53.

§ 196. Among the particles, only adverbs and prepositions receive the suffixes.

The suffixes appended to adverbs have generally no special signification; but simply serve for elegance of style and clearness: as, אֶחָדָם בְּעַדְּהֶם אֶחָדָם בְּעַדְּהֶם אֶחָדָם בְּעַדְּהֶם  
Jacob remained alone. *Gen.* 32—24; *Ps.* 4—8. cfr. § 160-

§ 197. a) When a preposition which admits the suffix, governs a pronoun of the 1st or 2nd person, it is always construed with the suffix: as,  $\text{אֵלַי}$  (not  $\text{אֵלַיִךְ}$  אֵלַיִךְ) under me.  $\text{אֵלַיְךָ}$  to thee.

b) The pronoun of the 3rd person admits both the constructions: as,  $\text{os}^{\prime} \text{as}^{\prime}$  or  $\text{as}^{\prime} \text{as}^{\prime}$  with him  $\text{as}^{\prime} \text{as}^{\prime}$  or  $\text{as}^{\prime} \text{as}^{\prime}$  to them.

### III. DEMONSTRATIVE PRONOUNS.

§ 198. **𐤀𐤓** is the demonstrative pronoun of the first person and hence denotes something near: as, **𐤀𐤓 𐤀𐤓** This is the rest . **𐤀𐤓 𐤀𐤓 𐤀𐤓** This is my pleasure. *Is.* 28—12. **𐤀𐤓 𐤀𐤓 𐤀𐤓 𐤀𐤓** The sufferings of the present time.

§ 199. a)  $\text{o}\sigma^j$  is the demonstrative pronoun of the third person and denotes something at a distance: as,  $\text{o}\sigma^j \text{ 25}^j \text{ 42}^j \text{ 14}^j \text{ 20}^j \text{ 30}^j \text{ 25}^j$  He did not do much harm to







§ 201. a) *oṣ* is often employed before a verb for the sake of emphasis, when the subject of the verb is distant from it: as, : *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ*. The man with whom the cup was found, shall be my bond-man. *Gen.* 44—17.

*Brev.* .*ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* : *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ*

*St. Eph.* .*ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* : *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ*

Note:— *ʔā* joined with *oṣ* is employed after the subject

of a sentence, instead of using it with the subject itself:

as, .*ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* *ʔā* *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ*

And Abel also brought his gifts of the firstlings of his

sheep. *Gen.* 4—4. *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* *ʔā* *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ*

. *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* Behold Melcha also bore children to,

Nachor thy brother. *Gen.* 22—20.

When an action falls upon the doer himself *oṣ* is introduced after the noun, to emphasise the doer.

as, .*ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* The jealous man hurts himself:

*Audo.* .*ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* The magician exalts himself. *id.*

§ 202. a) *oṣ* is used as a substantive verb. See § 54. Note.

b) It is employed generally for emphasis without the sense of the verb: as, .*ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* *ʔā* *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* As the Father has taught me, so I speak.

*Jo.* 8—28. : *ṣaḥḥā ʔāḥāḥ ʔāḥāḥ ʔāḥāḥ* Who has measured the waters in the hollow of his hand? *Is.* 40—12.

• 𐤀𐤁𐤓 𐤁𐤕𐤕 𐤐𐤕𐤕 𐤕𐤏𐤕 : 𐤁𐤕𐤕 𐤕𐤕 𐤁𐤕𐤕 𐤁𐤕𐤕 One thing I have asked of the Lord, and this will I seek after. *Ps.* 27—4.

But in some instances this emphasis nearly vanishes: as, 𐤁𐤕𐤕 𐤐𐤕𐤕 𐤁𐤕𐤕𐤕𐤕 Goes to the belly.

#### IV. INTERROGATIVE PRONOUNS.

##### § 55.

§ 203. Of the interrogative pronouns, 𐤀𐤁𐤓 & 𐤀𐤁𐤓𐤓 serve both as pronouns and as adjectives; while 𐤕𐤕 & 𐤁𐤕 only as pronouns.

§ 204. 𐤀𐤁𐤓𐤓 is used for persons as well as things: as, : 𐤁𐤕𐤕 𐤁𐤕𐤕𐤕 𐤁𐤕𐤕𐤕 𐤀𐤁𐤓𐤓 Who is the man, that desires life? *Ps.* 34—12. 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕 𐤀𐤁𐤓𐤓 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 With whom was he offended forty years? *Hed.* 3—17. 𐤕𐤕𐤕𐤕𐤕𐤕 𐤀𐤁𐤓𐤓 For, what is our hope? *1. Thes.* 2—19. 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 𐤀𐤁𐤓𐤓𐤓 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 For what thanks can we return to God for you? *1. Thes.* 3—9.

§ 205. 𐤀𐤁𐤓 (𐤕𐤕 . 𐤀𐤕) is used only for things, of both genders and numbers: as, 𐤕𐤕 : 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 : 𐤕𐤕𐤕𐤕 They will ask me: What is his name? And what shall I say to them? *Exd.* 3—13. : 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤀𐤁𐤓𐤓 What reward shall you have? *Matt.* 5—46. : 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕 What differences are there?



§ 206. **ܐܝܢܐ** is generally employed to denote persons of both genders and numbers: as, **ܐܝܢܐ ܐܝܢܐ** who am I? *Exd.* 3—11. : **ܐܝܢܐ ܐܝܢܐ** Who are you? *2. King.* 10—13. : **ܐܝܢܐ ܐܝܢܐ** : **ܐܝܢܐ ܐܝܢܐ** Who is my mother? Who are my brethren? *Mark.* 3—38. : **ܐܝܢܐ ܐܝܢܐ** Whose son is he? *Matt.* 22—42; *Gen.* 24—23.

Note:— 1. **ܐܝܢܐ** is found occasionally denoting things: as,

: **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** What is the name of this

town? *Act. Mar.* **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** What are the names of these men? *Esd.* 5—4.

2. : **ܐܝܢܐ ܐܝܢܐ** Who is man? : **ܐܝܢܐ ܐܝܢܐ** What is man?

§ 207. **ܐܝܢܐ** is used for things: as, : **ܐܝܢܐ ܐܝܢܐ** What hast thou to do with me? *Jud.* 11—12. **ܐܝܢܐ ܐܝܢܐ** What is the matter with thee? *Act. Mar.*

## V. RELATIVE PRONOUN.

### § 56.

§ 208. The relative pronoun agrees with its *antecedent* in gender, number and person, and its case is determined by its relation to its own clause: as, **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** Christ who came for our salvation.

. **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** He whose is the kingdom.

*St. Eph.* **ܐܝܢܐ ܐܝܢܐ ܐܝܢܐ** Woe to thee, O city, whose king is a child. *Koh.* 10—16. **ܐܝܢܐ ܐܝܢܐ**

**ܐܝܢܐ ܐܝܢܐ** Jesus whom thou hast loved. *St. Eph.*

**Note:—** 1. The pronoun denoting the oblique case may be used joined with **ॐ**, or separated from it: as,

Great is the power by which thou hast overcome the devil. *Brev.*

ገጥሙ ለቤቱ ለቤቱ ለቤቱ ለቤቱ ለቤቱ This is the  
gate of the Lord through which the just shall enter,

Ps. 117—20. **ሐሳብ ግዴታ** The hope which I

expected. *St. Eph.* ገጽ ፲፭፡፮ ለጸሎት ጊዜ ስለሚገኝ

O our father ! thy Lord whose will thou hast fulfilled. *id.*

**Obs:**— The genitive and accusative cases may admit both constructions (§ § 192 ; 125.): as,  $\sigma\text{---}\delta\text{ } \psi\alpha\iota\tau\alpha$ .

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

2. This pronoun may be omitted when the case is accusative, or ablative of time or place: as, ἄλλοτε ἄλλοτε

2215 The stone which the builders rejected. Ps.

117—22. . ဝဝံၼ် ဝေဝံၼ် ၼဝံၼ် တၢ်တၢ် In the name

of Jesus whom they had crucified. Bar. בְּרָכָה

...ᲛᲚᲚᲚ ᲛᲚᲚᲚᲚᲚᲚ ᲛᲚᲚᲚᲚ For on the same day

on which Edessa was taken. Bar. 22-23

၂၀၁၅ ခုနှစ်တွင် He remained in the place where he

was, Jo. 11-6.

3. The preposition which governs the relative pronoun,  
follows it: as,  $\text{ḥ} \dot{\alpha} \ddot{x}$  ṣḥ— $\lambda' \dot{\nu} \ddot{\mu} \dot{\rho}$   $\lambda' \dot{\alpha} \dot{\beta} \dot{\delta}$   $\lambda' \dot{\alpha} \dot{\gamma} \dot{\iota} \dot{\nu}$

. 21.21 20.20 A great benefit for which he

deserves eternal praise. *Audo.* ἡ ἀεικαὶ ἡ ἀεικαὶ ἡ ἀεικαὶ

The sisters, from whom I departed. *St. Eph.*



§ 209. a) The demonstrative (especially *oṣ*) and the interrogative pronouns are the regular attendants of the relative: as, *ܐܠܗܐ ܕܐܠܡܐ ܕܠܥܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* He who invented the art of writing in the world. *Audo.* *ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* The name of him, who found out this art, is unknown. *id.* *ܕܥܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* He who hath ears. *Matt.* 11—15.

*Obs:—* The interrogative pronouns, often carry with them an indefinite sense. See § 210. Note. 1.

b) These pronouns are often kept, even when the relative has an antecedent with which they agree in gender, number and case: as, *ܐܠܗܐ ܕܐܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* : *ܐܠܗܐ* The talent that thou hast received. *St. Eph.* *ܐܠܗܐ ܕܐܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* : *ܐܠܗܐ* Thou hast practised those things, that thou hadst read; thou hast observed those things that thou hadst learned *id.* *ܐܠܗܐ ܕܐܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* : *ܐܠܗܐ* The three pillars which the apostle mentions. *id.* *ܐܠܗܐ ܕܐܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* : *ܐܠܗܐ* You, who are justified in the law, are made void of Christ. *Gal.* 5—4 *ܐܠܗܐ ܕܐܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* : *ܐܠܗܐ* Refrain from all carnal pleasures which war against the soul. *1. Pet.* 2—11.

*Note:—* 1. Sometimes two of these pronouns come together: as, *ܐܠܗܐ ܕܐܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* : *ܐܠܗܐ ܕܐܠܡܐ ܕܥܠܡܐ ܐܠܗܐ* The mount Amanon near which is built Antioch. *St. Eph.*

2. Rarely the antecedent is omitted and the sign of its oblique case is attached to the relative: as,  $\text{ܕܝܠܝܢܐ} :$

$\text{ܕܝܠܝܢܐ} \text{ ܝܝܥܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$  ie.  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$

...  $\text{ܕܝܠܝܢܐ}$  They that went in, went in male and female

*Gen.* 7—16; *Ecel.* 30—2.  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$

$\text{ܕܝܠܝܢܐ} \text{ ܝܝܥܝܠܝܢܐ}$  ie. There are some who say ie. they say

...  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$  Him

who did great wonders. *Ps.* 135; *2. King.* 11—5.

3. Occasionally the verb *to be* is understood: as,  $\text{ܕܝܠܝܢܐ}$

$\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$

The sun which is above, is more severe than the fire which is below. *St. Eph.*

4. The relative is found strengthened by  $\text{ܕܝܠܝܢܐ} :$  as,  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$

$\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$  He who gave us. *Jo.* 4—12.  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$

$\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$  There are eunuchs

who have made themselves eunuchs. *Matt.* 19—12.

§ 210. The compound relative pronouns whoever and whosoever are expressed by adding  $\text{ܕܝܠܝܢܐ}$  to  $\text{ܕܝܠܝܢܐ}$

or  $\text{ܕܝܠܝܢܐ}$ , and whatever and whatsoever, by adding

$\text{ܕܝܠܝܢܐ}$  to  $\text{ܕܝܠܝܢܐ}$  or  $\text{ܕܝܠܝܢܐ}$  as,  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$  Whoever

knocks. *Brev.*  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$  Whosoever shall say. *Matt.*

5—22.  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$  He put a seal

over whatsoever he had earned. *Bar. Deut.* 23—20.

*Note:—* 1. These pronouns without  $\text{ܕܝܠܝܢܐ}$  may denote the

same meaning: as,  $\text{ܕܝܠܝܢܐ} \text{ ܕܝܠܝܢܐ}$  Whoever



loves learning. *St. Eph.*

2. ܐܝܬܝܢ ܕܡܝܬ ܐܝܬܝܢ Whosoever dies. *St. Vic.*

## VI. OTHER PRONOUNS.

§ 211. Only the above mentioned pronouns have special forms; hence the remaining pronouns are expressed by certain words and phrases.

### INDEFINITE PRONOUNS

§ 212. 1. a) *Any one* is denoted by ܐܝܬܝܢ (especially with ܐܝܬܝܢ): as, ܐܝܬܝܢ ܕܡܝܬ ܐܝܬܝܢ ܐܝܬܝܢ If any one shall say anything to you. *Matt.* 21.—3.

b) *No one* is signified by ܐܝܬܝܢ either preceded or followed by ܐܝܬܝܢ: as, ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ No one knows how to call her. *St. Eph.* ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ None remained with him. *Audo.* ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ Nobody gave him anything. *id; Jo.* 5—7.

2. *Anything* or *something* and *nothing* are indicated by ܐܝܬܝܢ & ܐܝܬܝܢ ܐܝܬܝܢ or ܐܝܬܝܢ ܐܝܬܝܢ respectively: as, ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ Man makes something out of something, but God, out of nothing. *St. Eph.* ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ Nothing can be compared to it. *Prov.* 8—11.

Note:— Anything is also signified by ܐܝܬܝܢ or ܐܝܬܝܢ

as, ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ Is anything too great for the Lord? *Gen.* 18—14. ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ Anything difficult. *Exod.* 18—26.

§ 213. The interrogative pronouns ܠܝܢܝܐ, ܠܝܢܝܐ & ܠܝܢܝܐ when followed by ܐܝܢܐ, become indefinite. this use renders the indefinite sense more universal than the former, as, (a) ܠܝܢܝܐ ܐܝܢܐ ܠܝܢܝܐ Receive whomsoever. *Audo.* ܐܝܢܐ ܠܝܢܝܐ, ܠܝܢܝܐ ܠܝܢܝܐ ܠܝܢܝܐ ܠܝܢܝܐ Somehow he has completed this work. *id.* ܐܝܢܐ ܠܝܢܝܐ ܠܝܢܝܐ ܠܝܢܝܐ Which signifies anything whatsoever. *id.* *Jac.* 4—13.

b) ܐܝܢܐ ܠܝܢܝܐ ܠܝܢܝܐ When he caught hold of any one. *Jo. Eph.* ܐܝܢܐ ܠܝܢܝܐ ܠܝܢܝܐ Any one's house *Bar.* ܐܝܢܐ ܠܝܢܝܐ ܠܝܢܝܐ He was insulting any body. ܐܝܢܐ ܠܝܢܝܐ ܠܝܢܝܐ Any two. *Clem.*

c) ܐܝܢܐ ܠܝܢܝܐ ܠܝܢܝܐ : ܐܝܢܐ ܠܝܢܝܐ ܠܝܢܝܐ If any one gives thee something, take it whatever may it be. *Audo.*

*Note:—* ܐܝܢܐ ܠܝܢܝܐ ܠܝܢܝܐ Ten and any other number.

ܐܝܢܐ ܠܝܢܝܐ Anything. *Cyr.*

§ 214. *Certain* is expressed by:—

1. ܠܝܢܝܐ, denoting persons of both genders: as, ܠܝܢܝܐ ܠܝܢܝܐ A certain man. *Bar.* ܠܝܢܝܐ ܠܝܢܝܐ A certain shopkeeper. *id.* ܠܝܢܝܐ ܠܝܢܝܐ ܠܝܢܝܐ A certain woman in Edessa. *id.* ܠܝܢܝܐ ܠܝܢܝܐ A certain queen. *id.*

2. ܠܝܢܝܐ denoting persons as well as things of both genders: as, ܠܝܢܝܐ ܠܝܢܝܐ ܠܝܢܝܐ A certain physician.



*Audo.* ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain powerful woman. *id.* ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain lamb. *Bar.* ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain beast has eaten him. *Audo.*

3. ܠܐܬܝܬܐ : as, ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain Jew. 1. *Mach.* 2—23. ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain woman. *Mark.* 7—25. ܠܐܬܝܬܐ ܠܐܬܝܬܐ A sparrow. *Bar.*

4. ܠܐܬܝܬܐ or ܠܐܬܝܬܐ followed by a plural noun: as, ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain apostle. ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain one of my friends. *Audo.* ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain one of his disciples. ܠܐܬܝܬܐ ܠܐܬܝܬܐ On a certain day. *Bar.* ܠܐܬܝܬܐ ܠܐܬܝܬܐ In a certain city. *id.*

5. ܠܐܬܝܬܐ m. & ܠܐܬܝܬܐ f. which represent the object as, particularized in terms which are not mentioned: as, ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ Go into the city to a certain man. *Matt.* 26—18. ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain woman. *Bar.* ܠܐܬܝܬܐ ܠܐܬܝܬܐ In such a place lay ambushes. 2. *King.* 6—8. ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ At the top of a certain hill. *Bar.* ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ ܠܐܬܝܬܐ The evil which happened in such a place. *St. Eph.* ܠܐܬܝܬܐ ܠܐܬܝܬܐ A certain country. *E. J.*

§ 215. *Some* is signified by:—

1. ܠܐܬܝܬܐ denoting persons as well as things of both genders: as, ܠܐܬܝܬܐ ܠܐܬܝܬܐ Some men. ܠܐܬܝܬܐ ܠܐܬܝܬܐ

ܡܕܝܢܐ ܕܥܝܪܐܢܐ He remained there for some days. *Audo.*  
ܡܕܝܢܐ ܡܕܝܢܐ ܕܥܝܪܐܢܐ Some cities were ruined. *id.*

2. ܡܕܝܢܐ or ܡܕܝܢܐ denoting only persons: as,  
ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ Some scribes stood up. *Act.* 23—9.  
ܡܕܝܢܐ ܡܕܝܢܐ Some boys. *Bar.* ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ  
He sent some men in private. *id.*

3. ܡܕܝܢܐ or ܡܕܝܢܐ followed by a plural  
noun: as, ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ Some of the people  
determined. 1. *Mach.* 1—13. ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ  
ܡܕܝܢܐ But there are some of you that do not  
believe *Jo.* 6—65.

4. ܡܕܝܢܐ with a plural noun, ܡܕܝܢܐ or ܡܕܝܢܐ being  
understood: as, ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ Some  
of the heretics were saying. *Act. Mar.* ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ  
ܡܕܝܢܐ Take with thee some of the ancients  
of Israel. *Exod.* 17—5; *Rom.* 11—17.

5. A plural noun: as, ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ  
ܡܕܝܢܐ I Daniel trembled and was troubled  
for some days. *Dan.* 8—27; 11—6. ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ  
They were there for some days. *Act. Mar.* ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ  
ܡܕܝܢܐ Thou makest some men come to  
thee. *Bar.*

§ 216. *One . . . the other*, or *another* is expressed by:—

1. ܡܕܝܢܐ or ܡܕܝܢܐ...ܡܕܝܢܐ as, ܡܕܝܢܐ ܡܕܝܢܐ









ḡḡḡḡḡ ḡḡḡ ḡḡḡḡ You run every man to his house.  
*Agg.* 1—9.

2. ḡḡḡ ḡḡḡ: as, ḡḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡ  
 They went every one to his dwelling. *Judith.* 13—1.  
 .ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ But every one  
 takes his supper before. 1. *Cor.* 11—21. ḡḡḡ ḡḡḡḡ  
 ḡḡḡḡḡḡ ḡḡḡ ḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡḡ How do  
 we every one hear our own tongue wherein we are  
 born? *Act.* 2—8.

3. ḡḡḡ ḡḡḡ as, ḡḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡḡ ḡḡḡ  
 Every one of them began to say to him. *Matt.* 26—22;  
 2. *Mach.* 7—21, 22. ḡḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ About  
 every one of them. *Hed.* 9—5; *Jo.* 21—25. See § 184. 2;

4. ḡḡ: as, ḡḡḡ ḡḡḡ ḡḡḡḡḡ ḡḡḡ Every rich  
 man in every year. *Bar.* ḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ  
 Which enlightens every man that comes into the world.  
*Jo.* 1—9. ḡḡḡ ḡḡḡ : ḡḡḡḡḡ ḡḡḡ ḡḡḡḡḡ ḡḡḡ ḡḡḡḡḡ  
 .ḡḡḡḡḡ And thus when they mutually consented each  
 one returned to his place. *Bar.* ḡḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ  
 Every one of the members. 1. *Cor.* 12—18.

5. ḡḡḡ: as, ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡḡḡ  
 ḡḡḡ Let us cut from there, every one a beam. 2. *King.*  
 6—2; 9—13; *Neh.* 4—15. : ḡḡḡḡḡ ḡḡḡ ḡḡḡ : ḡḡḡḡḡḡ  
 ḡḡḡḡḡ ḡḡḡḡḡ Every one of the builders girded with his  
 sword, was standing and building *Neh.* 4—18. ḡḡḡḡḡ

.ṣṣṣṣṣṣ ḥḥḥḥḥḥ : ḥḥḥḥḥḥ ḥḥḥḥḥḥ ṣṣṣṣṣṣ ḥḥḥḥḥḥ They took down every one his sack to the ground and every one opened his sack. *ie.* Every one of them took down his sack to the ground and opened it. *Gen.* 44—11, 13.

*N. B.* Observe well the constructions in the above examples.

## RECIPROCAL PRONOUN.

§ 219. The reciprocal sense is expressed by:-

1. ḥḥḥḥḥḥ : as, ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ

To wash one another's feet. *Jo.* 13—14; 2. *King.* 14—8.

.ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥḥḥḥḥḥḥ And his knees struck one

against the other. *Dan.* 5—6. ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ

But they were looking at one another. *Bar. Prov.* 22—2.

.ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ They said to one another. *Bar.*

*Note:*— The use of ḥḥḥḥḥḥ as a distributive pronoun is

distinguished from its use as a reciprocal, by the position of case forming letters and prepositions. In the former case they are placed before the first word; while in the latter, before the second, as is clear from the above examples.

2. ḥḥḥḥḥḥ : as, ḥḥḥḥḥḥ ḥḥḥḥḥḥ They saluted each

other. *Tob.* 5—10. ḥḥḥḥḥḥ ḥḥḥḥḥḥ They consulted

one another. *Bar.* ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ They were

speaking with one another. *Luk.* 4—36.

3. ḥḥḥḥḥḥ : as, ḥḥḥḥḥḥ ḥḥḥḥḥḥ They cry

one to another. *Is.* 6—3.

*Note:*— The plural of this pronoun is used when two parties

are meant: as, ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ





chronicle. *id.* 𐤀𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁 For the  
good is the man's own. *Bard; Heb.* 10—1. 𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁  
𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁 I too agree with the same opinion.  
*St. Eph.* 𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁 Through David himself. *id.*

*Note:—* 1. This use of 𐤁𐤁 often has the force of the  
article in other languages.

2. When these pronouns are repeated with 𐤁𐤁 placed  
between, always signify *Same*: as, 𐤁𐤁𐤁 𐤁𐤁 𐤁𐤁  
The same man came, *Audo.* 𐤁𐤁𐤁 𐤁𐤁𐤁𐤁𐤁 𐤁𐤁 𐤁𐤁  
He said the same word. *id.* 𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁𐤁  
The same reason of the commandment. *St. Eph.*  
𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁 He did the same. *Bar.* 𐤁𐤁𐤁  
𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁 These (wives of Esau) are the  
same. *St. Eph.* 𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁 𐤁𐤁𐤁 He said to  
the same friend. *Act. Mar.* 𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁𐤁𐤁  
In that same letter.

3. 𐤁𐤁 is also found with other cases: as, 𐤁𐤁𐤁𐤁𐤁𐤁  
𐤁𐤁𐤁 He said to my father the same thing *Act. Mar.*

4. Some pronouns, used by way of explanation, render  
the expression more emphatic, as, in the following  
examples. 𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁 : 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁  
𐤁𐤁𐤁 The king came, *ie.* he and Daniel to the temple  
of Bel. = The king with Daniel came to the temple of  
Bel. *Dan.* 14—10. : 𐤁𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁𐤁𐤁





*Note:*— Instead of the genitive case, the preposition is repeated without suffix: as, **ḡḡḡḡḡḡ ḡḡḡḡḡ ḡḡ ḡḡḡḡ**  
From the tribe of Juda. *St. Eph; Exod. 25—33.* **ḡḡḡḡḡ**  
**ḡḡḡḡ ḡḡḡḡ** About this. *Eph. 6—22; Rom. 6—8.*

## CHAPTER XXIII.

# The Syntax of Verbs.

### I. CONCORD OF VERBS.

§ 223. A verb agrees with its subject in gender, number and person, and generally precedes it: as, **ḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡ** The crab went to the fishes  
*Audo.* **ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡ**  
A louse adhered to the bed of a rich man. *id.* **ḡḡḡḡ ḡḡḡḡ**  
**ḡḡḡḡḡḡ ḡḡḡḡ : ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡ** The teals came to  
the tortoise, to bid him good-bye. *id.* **ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ**  
**ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ** I strike and I heal. *Deut. 32—39.*

*Note:*— 1. Sometimes the verb agrees with the noun completing the predicate: as, **ḡḡḡḡ ḡḡḡḡḡ : ḡḡḡḡḡḡ ḡḡḡḡ**  
**ḡḡḡḡḡḡ** Three branches are three days. *Gen. 40—12.*  
**ḡḡḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡ : ḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡ**  
**ḡḡḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡḡ** Death for this cause, is  
true life, for those who confess Christ the King. *Act. Mar.*

2. When a subject has a genitive depending upon it, occasionally the verb agrees with the genitive instead of the proper subject: as, **ḡḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡ**



• ७५१७३ When the force of his speech was known. *Bar.*

۱. ۲. ۳. ۴. ۵. ۶. ۷. ۸. ۹. ۱۰. ۱۱. ۱۲. ۱۳. ۱۴. ۱۵. ۱۶. ۱۷. ۱۸. ۱۹. ۲۰. ۲۱. ۲۲. ۲۳. ۲۴. ۲۵. ۲۶. ۲۷. ۲۸. ۲۹. ۳۰. ۳۱. ۳۲. ۳۳. ۳۴. ۳۵. ۳۶. ۳۷. ۳۸. ۳۹. ۴۰. ۴۱. ۴۲. ۴۳. ۴۴. ۴۵. ۴۶. ۴۷. ۴۸. ۴۹. ۵۰. ۵۱. ۵۲. ۵۳. ۵۴. ۵۵. ۵۶. ۵۷. ۵۸. ۵۹. ۶۰. ۶۱. ۶۲. ۶۳. ۶۴. ۶۵. ۶۶. ۶۷. ۶۸. ۶۹. ۷۰. ۷۱. ۷۲. ۷۳. ۷۴. ۷۵. ۷۶. ۷۷. ۷۸. ۷۹. ۸۰. ۸۱. ۸۲. ۸۳. ۸۴. ۸۵. ۸۶. ۸۷. ۸۸. ۸۹. ۹۰. ۹۱. ۹۲. ۹۳. ۹۴. ۹۵. ۹۶. ۹۷. ۹۸. ۹۹. ۱۰۰.

They did so till the extremities of his ribs were seen.  
*Act. Mar.*

§ 224. When the subject consists of מִלְּכָהּ וּמִלְּבָנֶיהָ and מִלְּבָנֶיהָ (§ 264) the verb agrees, a) either with the מִלְּבָנֶיהָ as, מִלְּכָהּ וּמִלְּבָנֶיהָ שָׁמַעְתִּי מִפִּי מֹשֶׁה Mary and Aaron spoke against Moses. Num. 12—1. שָׁמַעְתִּי מִפִּי מֹשֶׁה מִלְּבָנֶיהָ שָׁמַעְתִּי מִפִּי מֹשֶׁה The woman and her children shall be his master's. Exod. 21—4. שָׁמַעְתִּי מִפִּי מֹשֶׁה מִלְּבָנֶיהָ שָׁמַעְתִּי מִפִּי מֹשֶׁה Let the church and her children be protected. Bar. Gen. 7—1; Tob. 8—21; Neh. 5—14; Esther. 4—16.

b) Or with both, and then: (1) the verb is put in the plural: as, . ʔəʔəʔə ʔəʔə ʔəʔə ʔəʔə ʔəʔə Moses and Aaron prostrated. *Num.* 14-5; *Dan.* 3-93. ʔəʔəʔə ʔəʔəʔə : ʔəʔəʔəʔə : ʔəʔəʔəʔə : ʔəʔəʔəʔə : ʔəʔəʔəʔə And Mala, and Thersa, and Hegla, and Melcha, and Noa. the daughters of Salphaad, were married to the sons of their uncles. *Num.* 36-11. ʔəʔəʔəʔə ʔəʔəʔəʔə ʔəʔəʔəʔə ʔəʔəʔəʔə Snow and ice, bless the Lord. *Dan.* 3-72.

2. If they are of different genders, the verb takes the nobler gender: as,  $\text{אֲבִי וְאִמִּי עָזְבוּנִי}$ . For my father and my mother have left me. *Ps.* 27-10.  $\text{חַסֵּד וְאֵמֶת נִפְלְאוּ עָלֵינוּ}$ :  $\text{צְדָקָה וְשָׁלוֹם יִשָּׁקוּנוּ}$ . Grace and truth have met us, justice and peace shall kiss. *ib.* 85-10.

Note:— Occasionally the verb agrees with the  $\text{29'0'v'x'}$  :  
when the verb follows it; as,  $\text{v's'v'v'v' 29'v'v' 25'v'}$   
 $\text{v'v'v'v'v' 20'v'}$  Fire and sword tested their love. *Jac.*  
*Sar.*  $\text{v'v'v' 29'v'v' 2v'v'v'v' 2v'v'v'v'v'}$  Let grace and  
peace be increased to you. *2. Pet.* 1—2.

§ 225. When the subject consists of different persons, the verb agrees with the first person in preference to the second, and with the second in preference to the third: as,  $\text{.2v'v'v'v' 2v'v'v' v'v'v'v' 2v'v' v'v'v'v'}$   
If I and you will sit in a place *Bar.*  $\text{2v'v'v'v' 2v'v'v'v' 2v'v'}$   
 $\text{.v'v'v' 2v'v'v'v' v'v'v'v' v'v'v'v'}$  I and this woman were living  
in one house. *1. King.* 3—17.  $\text{v'v'v'v'v' v'v'v'v'v' v'v'v'v'}$  You  
and your children shall go.  $\text{v'v' : v'v'v' v'v' : v'v'v'v' 2v'v'}$   
 $\text{.v'v'v'v'v' v'v' : v'v'v'}$  Lest both we, and you and our  
family perish. *Gen.* 43—8.

§ 226. Collective nouns or words implying plurality, are found either with singular or plural verb; when the verb is singular, it takes its proper gender; but when plural, it takes the masculine: as,  $\text{2v'v'v'v' v'v'v'v'}$   
 $\text{.20'v'v' v'v'v'v'v' 2v'v'v'v'v'v'v'}$  All the multitude of the city  
was divided. *Act.* 14—4.  $\text{2v'v'v'v' v'v'v'v' v'v'v'v'v'}$  And all  
the multitude held their peace. *ib.* 15—12.  $\text{2v'v'v'v'v' v'v'v'v'v'}$   
The captives ascended. *Bar.*  $\text{.v'v'v'v' 2v'v'v'v'v' 2v'v'v'v'v'}$   
The captives of Juda that went, *Jer.* 28—4.  
 $\text{.2v'v'v'v' v'v'v'v'v' 2v'v'v'v'v'v'v' v'v'v'v'v' v'v'v'v'v'}$   
*Matt.* 8-32.  $\text{2v'v'v'v'v' v'v'v'v'v' v'v'v'v'v'v'v' 2v'v'v'v'v' v'v'v'v'v'v'v'}$



:2ḏḏḏḏ ḏḏḏ ḏḏḏḏḏḏ *Dan.* 13—60; *Num.* 14—1.  
 ḏḏḏ ḏḏḏḏḏḏ 1. *Mach.* 4-37. .ḏḏḏḏḏḏ ḏḏḏḏ ḏḏḏḏḏḏ  
 ḏḏḏḏḏ ḏḏḏḏ ḏḏḏḏḏḏ : ḏḏḏḏ ḏḏḏḏḏ ḏḏḏḏ ḏḏḏḏ  
 .ḏḏḏḏḏ *Exod.* 32—31.

Note:— 1. When such nouns of the feminine gender , form  
 a joint subject , the verb takes the masculine plural: as,  
 ḏḏḏḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏḏḏḏ  
 .ḏḏḏḏ ḏḏḏḏ ḏḏḏḏḏḏḏḏḏ But although beasts , cattle  
 and birds received soul and body together in their very  
 creation. *St. Eph.* ḏḏḏḏḏḏ ḏḏḏḏḏ ḏḏḏḏ ḏḏḏḏḏḏ  
 .ḏḏḏḏḏ O all ye beasts and cattle , bless the Lord.  
*Dan.* 3—81.

2. When they are plural , they are construed either with  
 the masculine , or feminine plural : as , ḏḏḏḏḏ ḏḏḏḏḏ  
 .ḏḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏḏḏ The two choirs entered into  
 the house of the Lord. *Neh.* 12—40. ḏḏḏḏḏ ḏḏḏḏḏḏ  
 ḏḏḏ ḏḏḏ ḏḏḏḏḏḏ : ḏḏḏ ḏḏḏḏḏḏḏ ḏḏḏḏḏ ḏḏḏḏ  
 .ḏḏḏḏḏ Two or three cities were gathered to one city,  
 to drink water , and were not filled. *Amos.* 4—8.

227. When the subject is an infinitive , or a  
 clause , the verb may be of any gender: as , ḏḏḏ ḏḏḏḏḏ  
 .ḏḏḏḏḏ ḏḏḏḏḏ : ḏḏḏḏḏ To say is easy , but to do  
 is difficult. ḏḏḏḏ ḏḏḏḏ ḏḏḏ ḏḏḏḏḏ It is good for us to  
 be here. *Matt.* 17—4. ḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏ ḏḏḏḏḏ ḏḏḏḏḏ  
 .ḏḏḏḏ ḏḏḏḏ Nor is it known at what time it came into  
 existence. *Audo:*

## ENALLEGE

§ 228. Enallege here means the substitution of one gender, number or person for another.

1. Enallege of gender: **ḥḥ ḥḥḥ ḥḥḥ** When a man borrows of his friend a beast and it dies. *Exod.* 22—14. **ḥḥḥ ḥḥ ḥḥḥ** When any one shall commit a crime... he shall bring his offering to the Lord. *Lev.* 5—15. **ḥḥḥḥ ḥḥ ḥḥḥḥ** Many mothers. *Bar.*

2. Enallege of number: **ḥḥ ḥḥḥḥ ḥḥḥḥ** There were cherubims and palm-trees wrought in the doors of the temple. *Ezech.* 41—25. **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** Every people, nation and tongue that shall blaspheme against the God of Sidrach, Misach, and Abdenago, shall be cut to pieces. *Dan.* 3—96. **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** Behold! the words written in it from their Coran. *Bar.*

3. Enallege of person: **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** Tell me, ye who wish to be under the law. *Gal.* 4—21. **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** Thou, who hast heard Daniel... and saved him. *Brev.* **ḥḥḥḥ ḥḥḥḥ ḥḥḥḥ** O Jerusalem,



Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee. *Matt.* 23—37. *לְהַשְׁמֵן אֶת־הַנְּבִיאִים*

*וְהַשְׁלֵךְ אֶת־הֵם אֶת־הַבָּתָּיִם* : *לְהַשְׁמֵן* *לְכָל־עַמֵּי־הָאָרֶץ* Praise the

Lord, all ye people: praise him all ye nations. *Ps.* 116-1.

*לְהַשְׁמֵן לְהַשְׁמֵן לְהַשְׁמֵן* *לְכָל־עַמֵּי־הָאָרֶץ* Bless the Lord,

all ye fowls of the air. *Dan.* 3—80.

## II MOODS AND TENSES.

### INDICATIVE, PERFECT.

§ 229. The perfect tense is used as:—

1. The present-perfect: as, *מִי־הָאֵלֹהִים* Who hath shown thee? *Gen.* 3—11. *לְכָל־עַמֵּי־הָאָרֶץ* Because thou hast done this. *id.* 14.

2. The past indefinite, especially in historical narration, as, *וַיִּשְׁלַח אֱלֹהִים אֶת־הַמַּלְאָכִים* *וַיִּבְלְמוּ אֶת־עֵינָיו* *וַיִּבְדְּלוּ אֶת־עֵינָיו* Then the Phli-  
stines seized upon him, and blinded his eyes, bound him with chains and led to Gaza. *Jud.* 16—21. *וַיִּפְתְּחוּ* *וַיַּחַדּוּ* *וַיִּשְׁחָדּוּ* They opened the gates and killed 80000 men in it. *Bar.*

Note:— It is used for:— 1. The past perfect in subordinate clauses: as, *וַיִּשְׁלַח אֱלֹהִים אֶת־הַמַּלְאָכִים* There he placed Adam whom he had formed. *Gen.* 2—8.

2. The present:— a) To denote certainty or decision: as, *וְיָדַעְתִּי* *וְיַעֲשֶׂה* I know what I will do. *Luk.* 16—4. *Gen.* 23—11. *Jo.* 14—9.

b) When a state or condition is implied: as, *וְיָדַעְתִּי*

የጥፋትኝ ፍጹሙ ለምሳሌ ለምሳሌ Why are you displeased, and why is your face gloomy? *Gen.* 4—6; *Psa.* 118—28.

c) To denote a general statement which does not depend upon time: as, ለእኔ ለእኔ ለእኔ ለእኔ Blessed is the man who does not follow the conduct of the impious. *Psa.* 1—1.

3. The future, especially in prophecies for the sake of greater vividness: as, ለእኔ ለእኔ ለእኔ ለእኔ The people that walk in darkness, shall see a great light. *Is.* 9—2.

## PRESENT.

§ 230. a) The present tense is used to express:-

1. That which is now taking place: as, ለእኔ ለእኔ Behold the bridegroom cometh! *Matt.* 25—6.  
ለእኔ ለእኔ ለእኔ ለእኔ For I am living in an island the fruits of which are delicious. *Audo.*

2. That which is generally true: as, ለእኔ ለእኔ All rivers run into the sea, yet the sea is not filled. *Koh.* 1—7.

b) It is used instead of the infinitive generally after the verbs denoting *beginning*, *capability*, *permission* *command*, etc: as, ለእኔ ለእኔ They began to kill

1. *Mach.* 5—2; *Matt.* 12—1. ለእኔ ለእኔ ለእኔ ለእኔ

Perhaps I can save him. *Act. Mart;* *Jo.* 5—19. ለእኔ ለእኔ

Allow them to go. *Jo.* 18—8. ለእኔ ለእኔ



.2ḏḏḏḏḏḏ 2ḏḏḏḏḏḏ ḏḏḏḏḏḏ Give orders to open the gates  
the city. *Judith*. 10—9; *Luk*. 10—40.

Note;— 1. This construction admits occasionally a ḏ: as,

2ḏḏḏḏḏḏ 2ḏḏḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏḏḏḏ Let him go where-ever  
he wants. *Act. Mart*.

2. The present tense is also used:- a) Instead of the *perfect*  
in narratives for the sake of greater vividness (*Historical Present*): as, : ḏḏḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏḏḏḏ 2ḏḏḏḏḏḏ ḏḏḏḏḏḏ

•ḏḏḏḏḏḏḏḏḏ (ḏḏḏḏḏḏ) Behold! out of the river come up  
seven cows beautiful in appearance. *Gen*. 41—2, 3.

b) In the place of the *future*, to show the certainty of the  
action: as, .2ḏḏḏḏḏḏ 2ḏḏḏḏḏḏ He will come safe. *Tob*.

5—21. ḏḏḏḏḏḏḏ 2ḏḏḏḏḏḏ Thy brother shall rise again. *Jo*.  
11—23; *Gen*. 6—17.

3. It is useful to note the difference between the present  
tenses 2ḏḏḏḏḏḏ and 2ḏḏḏḏḏḏ. The former denotes the  
action as *progressive*; while the latter expresses the  
state of the action as *complete*: as, 2ḏḏḏḏḏḏ He comes, or  
he is coming. .2ḏḏḏḏḏḏ He is come. *Audo*. ḏḏḏḏḏḏ He dies.  
ḏḏḏḏḏḏ He is dead. The same distinction exists between

ḏḏḏḏḏḏḏ and ḏḏḏḏḏḏ.

## FUTURE

§ 231. The future tense is used to express:—

1. That which is to take place in time to come: as,

•ḏḏḏḏḏḏḏ 2ḏḏḏḏḏḏḏ ḏḏḏḏḏḏḏ : ḏḏḏḏḏḏ ḏḏḏḏḏḏ I will  
enter Thy house, and I will worship in Thy holy temple.  
*Ps*. 5—7.

2. A wish or prayer, where in English we use



one of the auxiliary verbs, *may, let, can, would* etc: as,  
 ! 𐤀𐤁𐤁𐤁 𐤀𐤁𐤁𐤁 Long live the king. 1. *Sam.* 10—24. 𐤀𐤁𐤁𐤁  
 • 𐤀𐤁𐤁𐤁 𐤀𐤁𐤁𐤁 : 𐤀𐤁𐤁𐤁 Thy kingdom come, Thy  
 will be done. *Matt.* 6—10. 𐤀𐤁𐤁𐤁 Let us go.

3. A prohibition with ḡṣ: as , ḡṣ . ḡṣ . ḡṣ . ḡṣ .  
Do not steal : do not kill. *Mark*. 10—19.

4. Purpose, with the particles *ܕܥܝܢܐ*, *ܕܥܝܢܐܐ*, *ܕܥܝܢܐܐܐ*, etc. instead of the infinitive: as, *ܕܥܝܢܐܐܐ ܕܥܝܢܐܐܐ* He started that he may go to Egypt. *Bar.* *ܕܥܝܢܐܐܐ ܕܥܝܢܐܐܐ* God sent me to save thee. *Tob.* 12—14. *ܕܥܝܢܐܐܐ ܕܥܝܢܐܐܐ* : *ܕܥܝܢܐܐܐ ܕܥܝܢܐܐܐ* Bring your youngest brother to me, that I may know, you are not spies. *Gen.* 42—34; 27—7; *Exod.* 8—8. *ܕܥܝܢܐܐܐ ܕܥܝܢܐܐܐ* He went to the church to pray. *Audo.* *ܕܥܝܢܐܐܐ ܕܥܝܢܐܐܐ* To teach him. *St. Eph. Matt.* 6-1. *ܕܥܝܢܐܐܐ ܕܥܝܢܐܐܐ* That you may be the children of your Father who is in heaven. *Matt.* 5—45.

*Note:—* 1. Sometimes the particle is left out : as,  $\text{३०५९}$

252 لبي Bid me come. *Matt.* 14—28.

2. Rarely the future tense is used instead of the perfect: as,  
 .ṭṭṭṭṭṭ ṭṭ ṭṭṭṭṭṭ ṭṭṭṭṭṭ A sword or a spear was  
 not seen. *Jud.* 5—8.

## PAST-IMPERFECT & PAST-PERFECT

§ 232. The past-imperfect is used of that which was going on at the time spoken of, as well as of what





the imperative of request : as, *אֵלַי יָבֹאוּ* *Plaease, come hither,* that I may feel thee, my son.

*Gen. 27—21. יִשְׁאַלְךָ אֶתְּיָהוָה הַיּוֹם וְהָיָה לְךָ*  
*Inquire, I beseech thee, to-day the word of the Lord.*

*1. King. 22—5; Job. 4—7; Mal. 1—8. הִשְׁתַּחֲוֶה לַיהוָה*  
*O God, I beseech thee, heal her. Num. 12—13;*

*Gen. 50—17.*

2. Sometimes two imperatives come together, the first of which shows an hypothesis, and the second its consequence : as, *וְעָשִׂיתָ וְחָיִיתָ* *Do this and live, ie.*

*If you do this, you shall live. Gen. 42—18. וְעָשִׂיתָ וְחָיִיתָ*

*וְעָשִׂיתָ וְחָיִיתָ : וְעָשִׂיתָ וְחָיִיתָ* *If you*

*decline from evil and do good, you shall rest for ever.*

*Ps. 37—27. וְעָשִׂיתָ וְחָיִיתָ* *Become strong, yet*  
*you shall be broken. Is. 8—9.*

The second verb may be also in other tenses : as, *וְיָדַעְתָּ אֶתְּיְהוָה* *If you know Him in all your ways, He will direct your*

*paths. Prov. 3—6. וְיָדַעְתָּ אֶתְּיְהוָה* *If you believe His prophets, you will be saved. 2. Pr.*

*20—20.*

3. Rarely the imperative shows purpose : as, *וְעָשִׂיתָ*

*וְעָשִׂיתָ וְעָשִׂיתָ* *I will give you the produce of the land of Egypt, that*

*you may eat the marrow of the land. Gen. 45—18.*

## INFINITIVE

§ 235. The first form of the infinitive—without *לְ*—serves as an adverb. Hence it is always joined with



a finite verb of the same root. The use of this infinitive renders the speech elegant and emphatic.

§ 236. It expresses:—

1. Intensity: as, *אֶלְכֶםּ : בְּרַבְּרָא אֶלְכֶםּ*  
*וְאֶמְצָא לְךָ כְּכֹכְבֵי שָׁמַיִם* I wil bless thee  
 profusely, and I will multiply thy seed greatly as the stars  
 of heaven. *Gen. 22—17.* *לֹא צִוִּינוּךָ חֲזָקָה*  
 Did we not command you strongly? *Act. 5—28.*

2. Certainty: as, *אֵלֶיךָ יָדוּעַ מָוֶתְךָ*  
 Know thou well, that thou shalt surely die. 1. *King. 2—37.*  
*וְהָיָה וְנִתָּן לָמוֹת* He shall surely be put to death.  
*Gen. 26—11.*

3. Continuation of an action: as, *לֹא תִבְכּוּ*  
*וְלֹא תִשְׁכְּמוּ* you shall not be weeping. *Is. 30—19.*

4. That which is wont to take place: as, *וְהָיָה*  
*וְהָיָה לְךָ כְּבָרְךָ וְהָיָה לְךָ כְּבָרְךָ* I am wont  
 to sit down beside thy father, to eat. 1. *Sam. 20—5*;  
*Gen. 44—5.*

5. Various other significations: as, *וְהָיָה*  
*וְהָיָה לְךָ כְּבָרְךָ וְהָיָה לְךָ כְּבָרְךָ* Doest thou mean to rule over us?  
*Gen. 37—8.* *וְהָיָה לְךָ כְּבָרְךָ וְהָיָה לְךָ כְּבָרְךָ* Could we know?  
*ib. 43—7.* *וְהָיָה לְךָ כְּבָרְךָ וְהָיָה לְךָ כְּבָרְךָ* Rather lament  
 him that goeth away. *Jer. 22—10.*

Note:— This infinitive generally precedes the finite verb,  
 except the imperative: as, *וְהָיָה לְךָ כְּבָרְךָ וְהָיָה לְךָ כְּבָרְךָ*  
 Just hear my words. *Job. 13—17*; *Is. 6—9.*

§ 237. The second form of the infinitive—with **ִלְ**— is used:—

1. As the subject: as, **טוֹב לְהַלְלוֹת לַיהוָה**  
To praise the Lord is good. *Ps.* 92—1. **קָשֶׁה לְךָ לִכְרֹם אֶת הָעֹלִי**  
It is hard for thee to kick against  
the goad. *Act.* 9—5.

2. As the object, or to complete the signifi-  
cation of a verb, or to indicate purpose: as, **וְלֹא יָדְעוּ**  
**לְרַשָּׁע לְרַשָּׁע וְלִטְהוֹרִים לְטוֹב**  
For, before the child know to refuse evil and choose  
good. *Is.* 7—16; *Deut.* 4—10; *Gen.* 11—6. **וְלֹא יִשְׂבֹּעַ**  
**הָאָדָם בְּדִבָּר** : **וְלֹא יִשְׂבֹּעַ הָאָדָם בְּרִיבָה** : **וְלֹא יִשְׂבֹּעַ**  
**הָאָדָם בְּרִיבָה** Man is not satisfied with speak-  
ing, neither the eye is filled with seeing, nor the ear  
is filled with hearing. *Koh.* 1—8; *Num.* 23—10. **וְלֹא יִשְׂבֹּעַ**  
**הָאָדָם בְּרִיבָה** They  
marched from mount Hor..... to compass the land of  
Edom. *Num.* 21—4; 23—11; *Gen.* 23—2.

*N. B.*— We may use with the same force the infinitive as  
well as the future, to indicate a purpose: as, **וְלֹא**  
**יָבֹאוּ אֵלַי לְקָרְבָן** : **וְלֹא יָבֹאוּ אֵלַי לְקָרְבָן**  
**וְלֹא יָבֹאוּ אֵלַי לְקָרְבָן** I came not to fight with you, but to take away  
from you the disgrace. *Bar.*

*Note.*— 1. The infinitive takes the same case as the verb.  
But rarely we find a genitive instead of an accusative,  
when the infinitive assumes the objective suffix, in as  
much as it has the nature of an abstract noun: as,



.ܠܬܬܝܢܐܠܗܐ ܠܡܬܝܢܐܠܗܐ ܠܡܬܝܢܐܠܗܐ ܠܡܬܝܢܐܠܗܐ She came to try Solomon, with riddles. 2. *Par.* 9—1.

2. When ܡܢ is used with the infinitive to show separation, excess, or comparison, it always takes a ܕ before it : as,

.ܠܬܬܝܢܐܠܗܐ ܠܡܬܝܢܐܠܗܐ ܡܢ ܐܪܥܐ They ceased to build the city. *Gen.* 11—8; *Ruth.* 1—12. ܠܬܬܝܢܐܠܗܐ ܠܡܬܝܢܐܠܗܐ

.ܠܬܬܝܢܐܠܗܐ ܠܡܬܝܢܐܠܗܐ ܡܢ ܐܪܥܐ : ܠܬܬܝܢܐܠܗܐ ܠܡܬܝܢܐܠܗܐ It is better to confide in the Lord, rather than to have confidence in man. *Ps.* 117—8.

3. An infinitive is often found after a noun : as, ܠܬܬܝܢܐܠܗܐ

.ܠܬܬܝܢܐܠܗܐ : ܠܬܬܝܢܐܠܗܐ ܠܬܬܝܢܐܠܗܐ .ܠܬܬܝܢܐܠܗܐ ܠܬܬܝܢܐܠܗܐ

.ܠܬܬܝܢܐܠܗܐ A time to weep, and a time to laugh. A time to mourn, and a time to dance. *Koh.* 3—4.

4. Phrases:— .ܠܬܬܝܢܐܠܗܐ ܠܬܬܝܢܐܠܗܐ In one word, to speak briefly, *Bar.* .ܠܬܬܝܢܐܠܗܐ ܠܬܬܝܢܐܠܗܐ To say compendiously.

.ܠܬܬܝܢܐܠܗܐ ܠܬܬܝܢܐܠܗܐ As to say. *Audo.* .ܠܬܬܝܢܐܠܗܐ ܠܬܬܝܢܐܠܗܐ For example. .ܠܬܬܝܢܐܠܗܐ Namely. .ܠܬܬܝܢܐܠܗܐ ܠܬܬܝܢܐܠܗܐ To say the truth.

## PARTICIPLES.

§ 238. The participle in Syriac has a quite different aspect from that in English or Latin. In fact, it has only the name, but not the function. The only use of the participle both present and past, is to form the present and past-imperfect tenses.

§ 239. The use of the participle *as such*, is supplied by a clause, composed of ܕ or ܕܡܢ and the

present tense : as , *ܡܝܕܝܢܝܐ ܕܡܝܕܝܢܝܐ ܕܡܝܕܝܢܝܐ*  
 I saw thee sprinkled with thy blood. *Ezech.* 16—6. *ܡܝܕܝܢܝܐ*  
*ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* I saw by  
 night a man riding upon a red horse. *Zach.* 1—8; *Dan.*  
 14—34. *ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* They  
 remained in the same place plundering and burning. *Bar.*  
*ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* I will go  
 down to my son into hell (grave), mourning. *Gen.* 73-35;  
*Dan.* 14—40; *Gal.* 3—1.

### III. VERBS USED AS ADVERBS.

§ 240. Often two verbs come together, one of which performs the function of an adverb to the other, the principal one. They are generally in the same gender, number, person, and tense and may be connected, or may not be connected by *ܐܘ*. The principal verb usually follows the other:— a) Perfect.

- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* He sent immediately. *Bar.*
- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* They returned. *id*; *I. King.* 19—6.
- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* I wrote diligently. *Act. Mar.*
- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* He restored. *Brev.*
- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* He came first. *Audo.*
- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* He cheated of one half.
- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* He increased gradually.

#### b) Future

- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* Thou will be greatly praised. *Mrt.*
- ܡܝܕܝܢܝܐ ܡܝܕܝܢܝܐ* It (vain glory) will get in pressingly. *id.*



c) Present.

·ṛḏḏḏḏ (ḏḏḏḏḏḏ You know before hand. 2. *Pet.* 3—17;

·ḏḏḏḏ ḏḏḏḏ He comes late. *Brev.* (*Hos.* 6—4)

d) Imperative.

·ḏḏḏḏ ḏḏḏḏḏḏḏḏḏ Bury thy treasure deep. *Mart.*

·ṛḏḏḏḏ ṛḏḏḏḏ Return. *Ruth.* 1—8; *Jer.* 36—28.

e) Infinitive

·ḏḏḏḏḏḏ ṛḏḏḏḏ To return. *Ruth.* 1—7.

Note:— Not rarely the principal verb is found in the infinitive mood: 'as, ·ḏḏḏḏ ḏḏḏḏḏḏḏḏḏ ḏḏḏḏḏḏḏ You shall see my face no more. *Gen.* 44—23; *I. Sam.* 3—8. ḏḏḏḏḏḏ ḏḏḏḏḏḏḏḏḏ ḏḏḏḏ Why didst thou run away privately? *Gen.* 31—27.

## IV. ḏḏḏ, ḏḏḏ; ḏḏḏ

§ 241. a) ḏḏḏ as, a copula, always takes the suffix: as, ḏḏḏḏḏ ḏḏḏḏḏḏ ḏḏḏḏ ḏḏḏ ḏḏḏ I also am a mortal man. *Wisd.* 7—1; *Matt.* 13—38. ḏḏḏḏ (ḏḏḏḏḏḏ ḏḏḏḏḏḏ For they were fishermen. *Matt.* 4—18. ḏḏḏḏḏ ḏḏḏḏḏ ḏḏḏḏ ḏḏḏḏḏḏ This is noting, but the house of God.

Note:— Copula is also indicated by the pronouns (See § 54. Note. 1, 3,) and by the absolute state of the adjective (See § 183.)

b) ḏḏḏ signifying *to have* never take the suffix: as, ḏḏḏḏ ḏḏḏ ḏḏḏḏḏ ḏḏḏḏḏḏ The foxes have holes. *Matt.* 8—20. ḏḏḏḏḏḏḏ (ḏḏḏḏ ḏḏḏḏ ḏḏḏḏ ḏḏḏḏḏḏ They left



what they had in the city. 1. *Mach.* 2—28. **ሥረዳ**  
**ሥረዳኛ ነገሩ ከሥረዳኛ** Thy handmaid has nothing in  
the house. 2. *King.* 4—2. **ሥረዳ ሥረዳ ሥረዳ** It had  
no root. *Matt.* 13—6.

c) **ሥረዳ** meaning, *to be, to exist*, is construed  
either with, or without the suffix: as, **ሥረዳ ሥረዳ** **ሥረዳ**  
**ሥረዳ** If there be iniquity in my hands. *Ps.* 7—3.  
**ሥረዳ ሥረዳ ሥረዳ ሥረዳ** On account of its likeness  
that is within me *Audo.* **ሥረዳ ሥረዳ ሥረዳ ሥረዳ**  
**ሥረዳ** That were in Jerusalem, the city of David.  
1. *Mach.* 2—31. **ሥረዳ ሥረዳ ሥረዳ** While she  
was on earth. *Brev.* **ሥረዳ ሥረዳ ሥረዳ** There is no resur-  
rection. *Matt.* 22—23. **ሥረዳ ሥረዳ ሥረዳ** One is no more.  
*Gen.* 42—13. **ሥረዳ ሥረዳ ሥረዳ ሥረዳ** There was no  
deepness of earth. *Matt.* 13—5. **ሥረዳ ሥረዳ ሥረዳ**  
**ሥረዳ ሥረዳ ሥረዳ ሥረዳ** Therefore there was no light in  
the first night. *St. Eph.*

Note:— 1. **ሥረዳ** & **ሥረዳ** are also used with **ሥረዳ** instead  
of the corresponding suffixes: as, **ሥረዳ ሥረዳ** That  
are not. 1. *Cor.* 1—28.

2. Although the past-imperfect agrees with its subject in  
gender and number, yet very often **ሥረዳ ሥረዳ** is found  
without any regard to this agreement: as, **ሥረዳ ሥረዳ ሥረዳ**  
**ሥረዳ ሥረዳ** There was enmity. *Bar; Act.* 9—36.  
**ሥረዳ ሥረዳ ሥረዳ ሥረዳ ሥረዳ ሥረዳ**



Although I had many things to write to you. 2. Jo. 12.

ῥᾶς ἄνθρωπος ἦν ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος A certain man had two sons. Luk. 15—11.

§ 242. 1. ὅστις the perfect tense, may denote the perfect itself, or the past-imperfect. When it shows the perfect, its σ is pronounced: as, ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος Stephen was (fuit) the protomartyr. Audo. ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος And He was the first—fruit of the dead. 1. Cor. 15—20. ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος Moses was the leader of the people of Israel. Audo.

But when it indicates the past—imperfect, the σ is occulted: as, ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος Paul was (erat) the persecutor of the churches. Audo. ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος When I was child.

It is then equivalent to the past—imperfect of ἔσθ': as, ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος.

2. a) When it is preceded by ὅστις, it often represents the present tense, σ being occulted: as, ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος But God is not of the dead. Matt. 22—32; Jo. 11—4. ὅστις ἔσθ' ἄνθρωπος ὅστις ἔσθ' ἄνθρωπος It is not yours to know this. Act. 1—7.

b) ὅστις ὅστις is used in some passages for the sake of emphasis: as, ὅστις ὅστις ὅστις ὅστις ὅστις ὅστις It was in no wise by the order of the



king that Abner the son of Ner was slain. 2. *Sam.* 3—37; *Wisd.* 14—13. ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ Trees and herbs were not created with the earth. *St. Eph.*

3. It is used with the present tense, or the absolute state of adjectives, to denote the imperative. This construction is generally employed for emphasis: as. ႁႁႃႈ ႁႁႃႈ Be reconciled *Matt.* 5—25; *Mark.* 5—34. ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ Be diligent, and not slothful. *Rom.* 12—11; *Exod.* 16—26. ႁႁႃႈ ႁႁႃႈ We should be so considered by you. 1. *Cor.* 4—1. ႁႁႃႈ ႁႁႃႈ Let her learn. 1. *Tim.* 2—11.

*Note:*— 1. It is clear from the above examples that the pronouns are not usually expressed.

2. Occasionally ႁႁႃႈ is omitted: as, ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ie. ႁႁႃႈ ႁႁႃႈ Cease, be silent. *Mark.* 4—39.

4. ႁႁႃႈ is used to introduce an event, ႁ, or ႁ being usually prefixed to the following verb. It is equivalent to the Greek idiom *egeneto* often found in the N. Testament: as, ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ It happened that the water diminished. *Audo. Gen.* 27—1; 38—1; 40—1. ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ And it came to pass, that when they were there, her days were accomplished *Luk.* 2—6. ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ ႁႁႃႈ It came to pass in those days that there went out a decree. *ib.* 2—1; 7—11; 6—12.



5. When 2007 is combined with the future, it is equivalent to the Latin subjective, generally *past-imperfect*, but sometimes *past-perfect*: as, 2007 2121. 2007 2121 0007 2007 2121 Ita ut non possent panem manducare. *Mark. 3-20.* 2007 2121 2007 2121 2007 2121 Ut dispergeretur turba hominum. *Act. Mar.* 2007 2121 2007 2121 2007 2121 Nec deerant quadrupeda, nec volatilia, quibus Deo litaret. *St. Eph.* 2007 2121 2007 2121 2007 2121 2007 2121 2007 2121 2007 2121 Ouid enim in eo damni fuisset, si spicas optimas obtulisset? *id.*

§ 243. This verb is often followed by the present tense, generally signifying *necessity, obligation, continuation* etc.: as, 2007 2121 2007 2121 2007 2121 What pay shall I give thee? *Tob. 5-15.* 2007 2121 2007 2121 He will be sorry. *ib. 9-4; Jona. 4-8.* 2007 2121 2007 2121 Let it be known to the king. *Esd. 4-12, 13.* 2007 2121 2007 2121 He was wandering from house to house. *Bar. 2007 2121 2007 2121 2007 2121 2007 2121 2007 2121* They were fighting with the monks for a period of four months. *id.*

*Note:*— Sometimes it is followed by the *past-imperfect*: as, 2007 2121 2007 2121 2007 2121 How he should offer sacrifice. *St. Eph.*

## V. VERBS WITH PREPOSITIONS.

§ 244. There is no doubt that the perfect knowledge of a language consists in the clear understand-



ing of the uses of the verbs (nouns and adjectives) with appropriate preposition. This is more so in Syriac, since there are no verbs formed by the combination of prepositions, as we find in other languages. Recourse must be had to dictionaries to acquire such a knowledge. What we can do here, is simply to recall the fact to the mind of the student.

a) There are some verbs which admit different constructions without any difference of meaning: as,   
 .ܠܕܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ The gentiles shall fear thy name, O Lord. *Ps.* 192—15. ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ   
 .ܠܕܝܢܐ Because they were afraid of the ark of the Lord.   
*1. Sam.* 6—19. ܠܕܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ I will fear no evils. *Ps.* 23—4. ܠܕܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ The people feared the Lord. *Agg.* 1—12.

ܠܕܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ Threshing—floors shall be filled with wheat *Joel.* 2—24. ܠܕܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ   
 .ܠܕܝܢܐ The house was filled with the odour of the ointment. *Jo.* 12—3. ܠܕܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ   
 They were all filled with the Holy Ghost. *Act.* 2—4.

b) Many verbs take different constructions according to difference of meanings: as, ܠܕܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ   
 .ܠܕܝܢܐ The Lord spoke with Moses. *Exod.* 14—1. ܠܕܝܢܐ   
 .ܠܕܝܢܐ He said to somebody. *Audo.* :ܠܕܝܢܐ ܕܡܠܟܐ ܕܡܠܟܐ   
 .ܠܕܝܢܐ He treated about trees, from the cedars of Libanan, to the herb that comes out of the wall *1. King.* 4—33.













§ 249. 1. **هَلْ** is used as an interrogative particle: as, **هَلْ تَقْدِرُ أَنْ تَرَى وَجْهَكَ** When shall I come and see Thy face? *Ps.* 42—2.

2. When it is used followed by **፤** it becomes a conjunction: as, **ሠላም፤ ሰጣኝ ሥላሴ፤** When they were coming to see me. *Ps.* 41—6.

3. When it is repeated , it takes a  $\Delta$  and means *always*: as,  $\lambda\acute{x}\gamma\gamma\sigma\Delta\iota\chi\lambda\acute{x}\gamma\gamma\Delta\gamma\gamma\gamma$  The evil one always troubles him. *St. Eph.*

§ 250. אֲנִי־אֶחָד & אֵלֶּם used to express a wish,  
admit any tense. The former is always followed by  
עָלַי; while the latter, may stand alone: as, עָלַי אֲנִי־אֶחָד  
!אֵלֶּם Would that we had died! Num. 14—2. אֲנִי־אֶחָד  
!אֵלֶּם לְפָנֶיךָ יְיָ אֱלֹהֵינוּ עָלַי O that Ismael may live  
before thee! Gen. 17—18; Job. 9—33; 16—4. אֵלֶּם  
!אֵלֶּם אוֹתִי אֶחָד עָלַי Would that thou wert cold  
or hot! Apoc. 3—15. !אֵלֶּם לְפָנֶיךָ אֶחָד עָלַי Would that this was not announced to my ears! Mart.  
Job. 6—2.

§ 251. 1. לא is a particle of negation: as,  
 לא יאהבך הכהנים The Brahmins do not love  
 thee. *Audo.*

2. When repeated, it shows affirmation; as,  
 .זָלַל יִשְׁכַּח עָשָׂה עָשָׂה זָלַל זָלַל It is possible that a  
 poor man may become rich. *Jer.*



3. If 𐤋 is used before a nominal 𐤏𐤓𐤕𐤕𐤓𐤕𐤓, it should be repeated also before the 𐤏𐤓𐤕𐤕 in the sense of negation: as, 𐤕𐤓𐤕𐤕𐤓 𐤏𐤓𐤕𐤕 𐤋 𐤏𐤓𐤕𐤕 𐤕𐤓𐤕𐤕𐤓. 𐤏𐤓𐤕𐤕 𐤋. Darkness also is neither something which exists by itself, nor something created. *St. Eph. Ezech. 14—16.*

But if the 𐤏𐤓𐤕𐤕𐤓𐤕 is a verb, it may or may not be repeated: as, 𐤏𐤓𐤕𐤕 𐤋. 𐤕𐤓𐤕𐤕𐤓 𐤋 or 𐤕𐤓𐤕𐤕𐤓 𐤋. 𐤏𐤓𐤕𐤕. Thou shalt neither eat nor drink.

*Note:—* 𐤋 is found at times used pleonastically: as,

𐤏𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤋 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤏𐤓𐤕𐤕.

The king had already arisen before the sun rose. *Mach.*

𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 : 𐤕𐤓𐤕𐤕 𐤋 𐤕𐤓𐤕𐤕 𐤏𐤓𐤕𐤕

That does not hurt any body except those *Tob. 6—15.*

§ 252. 𐤏 is used:— 1. As a particle of admiration: as, 𐤕𐤓𐤕𐤕 𐤏 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 How good and how pleasant it is! *Ps. 132—1.*

2. As a pronoun, See § 203.

3. As a conjunction, when followed by 𐤕 : as, 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤏 When thou hast found honey. *Prov. 25—16.*

253. 𐤕𐤓𐤕𐤕 & 𐤕𐤓𐤕𐤕 are particles, showing:

1. Interrogation: as, 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 ? 𐤕𐤓𐤕𐤕 Art thou greater than our father? *Jo. 8—53.*  
𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 ? 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕 𐤕𐤓𐤕𐤕

Ḥḥḥḥḥḥ ḥḥḥḥḥḥ Are we doing these things in vain?  
Or do we uselessly suffer all these things? *Mart;*  
*Num.* 22—30.

2. Fear, doubt, or hope: as, ḥḥḥḥḥḥ ḥḥḥḥḥḥ  
ḥḥḥḥḥḥ Lest he soon overtake us. 2. *Sam.* 15—14; *Jud.*  
13—4; *Act.* 8—22; *Matt.* 8—4. ḥḥḥḥḥḥ : ḥḥḥḥḥḥ ḥḥḥḥḥḥ  
ḥḥḥḥḥḥ This man will fear, that he might be killed. *Amir.*

*Note:*— 1. A ḥ is occasionally prefixed to them: as, ḥḥḥḥḥḥ  
ḥḥḥḥḥḥ ḥḥḥḥḥḥ : ḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
ḥḥḥḥḥḥ ḥḥḥḥḥḥḥ Not to go for the burial of their  
fathers, lest they should be entangled by the love of  
the world. *Mart. Gen.* 31—31.

2. ḥḥḥḥḥḥ is the gedhama of ḥḥḥḥḥḥ.

§ 254. ḥḥḥḥḥḥ is used with the perfect, or  
future or a tense denoting futurity; while ḥḥḥḥḥḥ generally  
takes the perfect: as, ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ  
ḥḥḥḥḥḥ Then he (the bird) said good-bye to the king  
and flew off. *Audo;* ḥḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ  
ḥḥḥḥḥḥḥ *Ps.* 56—6; 66—19. ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ  
Then there came two men.

*N. B:*— There are many particles which serve both as  
adverbs and as conjunctions.

## II PREPOSITIONS.

§ 255. Many of the prepositions, when followed  
by ḥ, become conjunctions: as, ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ  
*Gen.* 8—7. ḥḥḥḥḥḥ ḥḥḥḥḥḥ *Tob.* 2—4.



§ 256.  $\text{אָדאָ}$  &  $\text{בִּינָה}$ , although they have the same meaning, slightly differ in their use. The former is generally used with verbs of motion: as,  $\text{ס'אָדאָ דאָס}$  He went to him. *Audo.*  $\text{אָדאָ זאָל}$  He came to us. *id.* while the latter, is used with verbs of rest: as,  $\text{אָבא}$   $\text{זיין בוך}$  I have many books. *id.*  $\text{אָבא}$   $\text{זיין אונטער אים}$  He remained with him for some days. *id.*

§ 257.  $\text{אָנאָ}$ ,  $\text{אָפֿאָ}$  &  $\text{אָפֿאָ}$  govern the first object in the accusative without  $\text{אָ}$ , and the second, with  $\text{אָ}$ . If the second is a personal pronoun, a  $\text{ו}$  is always attached to it: as,  $\text{אָפֿאָ אָנאָ אָפֿאָ אָנאָ אָפֿאָ}$  A great abyss is fixed between us and you. *Luk. 16-26.*  $\text{אָפֿאָ אָנאָ אָפֿאָ}$  Between me and you, *Bar.*

If it is a noun, the  $\text{ו}$  may be omitted: as,  $\text{אָפֿאָ אָנאָ אָפֿאָ}$  Between the temple and the altar. *Luk. 11-51.*  $\text{אָפֿאָ אָנאָ אָפֿאָ}$  Between me and God. *St. Eph.*  $\text{אָפֿאָ אָנאָ אָפֿאָ}$  Between him and his mother. *Bar. Is. 5-3; 1. King. 3-9.*

§ 258.  $\text{אָפֿאָ}$  as a preposition always takes a  $\text{אָ}$  after it: as,  $\text{אָפֿאָ אָנאָ אָפֿאָ}$  Till the end of the world.

259. 1,  $\text{אָפֿאָ}$  is used before some prepositions, adverbs and conjunctions, usually without affecting

their meaning: as, *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* The body without soul is dead. *Audo.* *ܕܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* After saluting you. *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* Outwardly you appear to men as just. *Audo.* *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* From that time, Jesus began to preach. *Matt.* 4—17.

2. *ܡܕܝܬܐ* following some adverbs form prepositional phrases: as, *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* He is above all. *Audo.* *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* Outside the city.

3. The following special use of *ܡܕܝܬܐ* ought not to be passed over:—

a) It is used to indicate cause: as, *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* They were not able to draw the net for the multitude of fishes. *Jo.* 21—6; *Matt.* 13—44; *St. Eph.* I. 121. D.

b) It is used also in an opposite meaning to denote the absence of something: as, *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* My flesh withered owing to the want of oil. *Ps.* 109—23. *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* My mind became dark owing to the want of knowledge.

c) Phrases:— *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* He fell on his own accord. *Bar.* *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* By itself. *St. Eph.* II. 501. A; I. 12. E. *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ* From itself. *id.* II. 554. E.

Note:— *ܡܕܝܬܐ* is always used with *ܕ*: as, *ܡܕܝܬܐ ܕܥܡܠܐ ܕܢܦܫܐ ܕܡܕܝܬܐ ܕܥܡܠܐ*.



### III. CONJUNCTIONS

§ 260. a) The following conjunctions occur only in the beginning, or middle of a sentence. اَلْوَاحِدُ, اَلْوَحْدَةُ, اِلَآءِ, اِلَّا, اِلَّاكَ, اِلَّاكِ, اِلَّاكُمْ, اِلَّاكُنَّ, اِلَّاكُنَّيْ, اِلَّاكُنَّهِنَّ, اِلَّاكُنَّيْنِ, اِلَّاكُنَّهُنَّ, اِلَّاكُنَّيْكُمَا, اِلَّاكُنَّهِنَّمَا, اِلَّاكُنَّكُمَا, اِلَّاكُنَّكُنَّيْ, اِلَّاكُنَّكُنَّهِنَّ, اِلَّاكُنَّكُنَّيْكُمَا, اِلَّاكُنَّكُنَّهِنَّمَا

b) While the following occur only in the middle, or end of a sentence.  $\dot{\text{z}}\text{a}\dot{\text{z}}$ ,  $\text{ra}\dot{\text{z}}$ ,  $\text{la}\dot{\text{z}}\dot{\text{z}}$ ,  $\text{za}\dot{\text{z}}$ ,  $\text{ra}\dot{\text{z}}$ ,  $\text{pa}\dot{\text{z}}$

§ 261. a) 1. ၵၵၵ & ၵၵၵ used to introduce conditional clauses, generally take the perfect tense. The verb of the consequent clause is usually in the past-imperfect: as, ၵၵၵ ၵၵၵ ၵၵၵ : ၵၵၵ ၵၵၵ Had he desired, they would have killed Saul. 1. *Par.* 12—1; *Matt.* 11—23. ၵၵၵ ၵၵၵ ၵၵၵ ၵၵၵ : ၵၵၵ ၵၵၵ ၵၵၵ If Christ had not come, who would have delivered us? *Audo. Num.* 22—33.

2. If a noun follows immediately  $\text{לְאִשְׁתִּי}$ , a  $\text{כִּי}$  is usually employed after the noun: as,  $\text{לְאִשְׁתִּי כִּי מָצָאתִי}$ .  
 $\text{כִּי אִם לֹא־יִשְׁׁעֵנוּ ה' אֱלֹהֵינוּ הָיִינוּ כְּחֵץ בְּמַלְאָכָיו} \dots \text{כִּי אִם לֹא־יִשְׁׁעֵנוּ ה' אֱלֹהֵינוּ הָיִינוּ כְּחֵץ בְּמַלְאָכָיו}$  If the Lord had not helped us... they would have swallowed us up alive.  
*Ps.* 123-2, 3; 94-17.

3.  $\alpha\Delta_2$  is also used to express a wish : as  $\alpha\Delta_2$   
 $\cdot 2\dot{\alpha}\dot{\sigma}\dot{\alpha} \alpha\Delta_2\dot{\alpha}\dot{\sigma}\dot{\alpha} \alpha\Delta_2$  Q that they would be wise  
 and would understand this. *Deut.* 32—29 ; *Jos.* 7—7.

b) o. 7. 1. 2. which is always followed by a 3 takes any tense. But its consequent clause takes generally the future, or a tense denoting futurity: as, ʿa ʿa ʿa 3 o. 7. 1. 2.







§ 266. a) When there are more than two words, the conjunction is prefixed either to each word, or to the last: as, .ܚܕܐܢܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Now take thy arms, thy sword, and bow. *Gen.* 27—1, 19 See § 224. b.

b) The conjunction is sometimes omitted, especially in commands, and narrations of actions which follow one after another without interval: as, .ܕܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Go and sleep. And he went and slept. *1. Sam.* 3—5; 23—22.

## CORRELATIVE CONJUNCTIONS.

§ 267. 1. ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ or ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Both....and. .ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Both heaven and earth. *St. Eph.* .ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ He is both hungry and thirsty. *Is.* 44—12; *Tob.* 7—5.

2. ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Either... or ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ : ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Everything that exist, is either accidence or substance. *Audo. Matt.* 6—24.

3. ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ or ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Neither.... nor. .ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Neither great, nor small. *Mart.* .ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ : ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Neither the whole plains, nor the high mountains. *Judith.* 7—4. cfr. § 252—3.

4. ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ or ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Whether.... or, ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ .ܐܘܪܐܝܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ Whether you will, or not. *Mart. Exod.*



19—13.  $\text{אֲדָמָהּ} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  Whether they be strong or weak. *Num.* 13—19, 20.

Note:-  $\text{וְזֶה} \dots \text{וְזֶה}$  also signify *both...and* and *neither nor* as,

$\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  :  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$

$\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  We all are to die, both little

and great, rich and poor. *Audo.*  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$

Neither you stir up, nor make (the beloved) to awake. *Cant.* 2—7.

5.  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  or  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  or  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$

As...so  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  :  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$

$\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  As a dog that returneth to his vomit,

so is a fool that repeateth his folly. *Prov.* 26—11; *Jac.*

2—26; *Prov.* 25—25.

N B. Some of the conjunctions often serve only for beauty and elegance of style. See § 162.  $\text{וְזֶה}$  and  $\text{וְזֶה}$  frequently come as correlatives of this kind.

#### IV. INTERJECTIONS.

§ 268. a) Interjections denoting threats are commonly followed by the dative case : as,  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$

Woe to the day. *Ezech.* 30--2; *Joel.* 1--15.  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$

$\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  Woe to the city of blood. *Nah.* 3—1; *Is.* 3—9.

b) Occasionally some of them take  $\text{וְזֶה}$ , or  $\text{וְזֶה}$  as,

$\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  Woe to them. *Jer.* 50—27.  $\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$

$\text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה} \text{וְזֶה}$  Woe to this generation. *Amir.*

§ 269. Interjections generally do not take particles when they express:—

1. Lamentation, grief, etc: as, **אָלס** **שׁוֹן** Alas my lord. 2. *King*. 6—15; *Ezech*. 9—8. **אָלס** **אָבִי** Alas! my brother. 1. *King*. 13—30.

Note:— Sometimes, they take some particles: as, **אָלס**

**אָלס** **שׁוֹן** : **הָאָלֶם** **אָלֶם** **שׁוֹן** ? **הָאָלֶם** **אָלֶם** : **הָאָלֶם** **אָלֶם**

**אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** Alas, my son John! what happened

to thee? Alas thy death! Alas thy separation! *Act. Mar.*

**אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** O bitter history! *Bar.*

**אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** Woe on account of misery! *id.*

**אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** O the contempt! *Mart.* **אָלֶם** **אָלֶם**

Alas for me! *Is.* 24-16. **אָלֶם** **אָלֶם** **אָלֶם** Woe is me! *Mich.* 7-1.

2. Vocative case: as, **אָלֶם** **אָלֶם** **אָלֶם** All you that thirst. *Is.* 55—1; **אָלֶם** **אָלֶם** O my son. *Prov.* 31—2. **אָלֶם** **אָלֶם** O death. *Ecel.* 41—1, 3.

§ 270. **אָלֶם**, **אָלֶם** & **אָלֶם** are usually repeated: as, **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** **אָלֶם** Those that say to me, ha ha! *Ps.* 40—15; 35—21; *Jer.* 51—14; *Amos.* 5—16; *Jer.* 25—30; 48—33.

§ 271. **אָלֶם** always takes **אָלֶם**: as, **אָלֶם** **אָלֶם** **אָלֶם** I do not care your friendship. *Audo.* **אָלֶם** **אָלֶם** **אָלֶם** Away with the sight. *id.* **אָלֶם** **אָלֶם** **אָלֶם** Away with the deed. *id.*

§ 272. **אָלֶם** takes the dative of the person, and



the following verb in the future with  $\text{ך}$ , or in the infinitive: as,  $\text{לֹא יַעֲשׂוּ אֲנִי וְעַבְדֶּיךָ הַזֶּה לַעֲשׂוֹת הַדָּבָר הַזֶּה}$ . Far be it from thy servants to do this thing. *Gen.* 44—7.  $\text{לֹא יִשָּׁרְךָ אֱלֹהִים לְעַזְבֶּנּוּ אֶת־יְהוָה אֱלֹהֵינוּ}$  God forbid we should leave the Lord. *Jos.* 24—16; *1. Sam.* 26—11.

Occasionally  $\text{לֹא}$  is found instead of the  $\text{ך}$ : as,  $\text{לֹא יֵלֶךְ אֲנִי מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ לַעֲשׂוֹת הַדָּבָר הַזֶּה}$ . Far be it from me before the Lord, that I should do this thing to my master. *1. Sam.* 24—7.

§ 273.  $\text{וְעַתָּה}$  gives often emphasis to the sentence, or the part beginning with it: as,  $\text{וְעַתָּה אֲנִי בְּעִנְיֶיךָ יְהוָה אֱלֹהֵינוּ 20 שָׁנָה}$ . Behold! I have been with thee 20 years. *Gen.* 31—38; *Zach.* 7—3.

## V. HOW QUESTIONS ARE ASKED & ANSWERED.

§ 274. Questions are asked by:—

1. The interrogative pronouns. See. § 203. *sqq.*
2. The interrogative particles  $\text{הֲ}$ ,  $\text{אִם}$ ,  $\text{וְהֲ}$ , etc.

Note:—  $\text{אִם}$  &  $\text{הֲ}$  are also used with other interrogatives, as:  $\text{אִם הֲיִנִּי מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ}$ ,  $\text{אִם הֲיִנִּי מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ}$ ,  $\text{אִם הֲיִנִּי מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ}$ , etc.  $\text{וְהֲיִנִּי מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ}$  What refuge shall we have? *Bar.*

§ 275. Often questions are expressed without particles, the context serving as a guide: as,  $\text{וְהֲיִנִּי מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ}$





# PROSODY . ܠܕܢܐܡܢܐܝܐ

---

## CHAPTER XXV.

### THE SYRIAC POETRY

§ 279. The art of poetry was first cultivated among the Syrians in the second half of the second century. It is almost universally admitted that the first hymnologist of the Syrians was the Gnostic Bardesan. Harmonius, the son and disciple of Bardesan improved upon the work of his father. It was, however, the glory of the great St. Ephrem to inaugurate the golden age of Syriac poetry. The Gnostics had incorporated their erroneous doctrine in beautiful hymns and "clothed the pest of depravation in the garment of musical beauty." As these hymns became very popular an antidote was needed. This induced St. Ephrem to write hymns and he was honoured by his contemporaries as well as by posterity with the glorious titles of "Pillar of the Church, the Prophet of the Syrians, and the Harp of the Holy Ghost." Other great poets who flourished in the golden age were Balaeus the disciple of St. Ephrem, Mar Jacob of Sarug the greatest of the Syrian Fathers after St. Ephrem, St. Isaac the Great the disciple of Zenobius, St. Maruthas bishop of Targit in Mesopotamia, Narsi the Nestorian, and Xenajas the Biseop of Mabug.

§ 280. Jacob of Edessa in the beginning of the VIII century laboured strenuously to restore the literary purity of the Syriac language. In spite of his endeavours the poetry of the period began to degenerate. George the Iacobite Patriarch was the only good poet of this period. After the X century when the silver age of Syriac poetry came to a close, poets of note are Gregory



Abulpharagius surnamed Barhebraeus the Monophysite Primate, Ebedjesus the Nestorian Patriarch and the author of Paradise Aden. There were also several others whose works survive only in manuscripts and in extracts in liturgical books.

§ 281. Syriac poetry is rich in tropes, figures, parables and such other poetical embellishments; and the sensuousness and the glow of Oriental imagination and the love of symbolism are evident in all poems, in some more, in others less. The general reader accustomed to the classic literature of Greece or Rome or of other western countries may find the Syriac poetry prolix, tiresome, colourless, lacking in the personal note and in general, devoid of charm. But it must not be forgotten that the Syriac hymns were not written for private reading, but were meant to be sung by alternation choirs. Moreover literary taste is not everywhere and at all times the same. If the Hellenes were fond of lucidity, sobriety, and varied action, the Semitics had far different predilections. The latter were never weary of endless repetitions of the same thought in slightly altered forms; they delight in pretty verbal niceties, in the manifold play of the rhythm and accent, rhyme and assonance and acrostic.

## CHAPTER XXVI.

### HYMNODY

§ 282. If Syriac language is mainly Christian in its prose literature, it is more so in its poetic literature. Hymns form the major portion of Syriac poetry and the student of Syriac poetry may have the satisfactions of having acquired sufficient proficiency in the poetic literature of the Syrians, if he has acquired a practical knowledge of the various kinds of hymns.



## I. KINDS OF HYMNS.

§ 283. The Sacred hymns in Syriac have various names according to the variety of their forms and the nature of their themes. The most common hymns are the following:—

1. ܐܕܡܐܘܪܐ or ܐܕܡܐܘܪܐܐ ܐܕܡܐܘܪܐܐ poetical homilies or discourses. They belong to the narrative and epic class.

2. ܐܕܡܐܘܪܐܐ Instructions, are verses divided into strophes treating of dogmatical, apologetical, philosophical and literary subjects.

3. ܐܕܡܐܘܪܐܐ Voices, hymns in which each strophe is preceded by a sentence expressing a thought in conformity with that of the strophe.

4. ܐܕܡܐܘܪܐܐ Canticles or antepheonal hymns, are hymns which are sung alternately.

5. ܐܕܡܐܘܪܐܐ, ܐܕܡܐܘܪܐܐ, ܐܕܡܐܘܪܐܐ psalms are equivalent to the ܐܕܡܐܘܪܐܐ and ܐܕܡܐܘܪܐܐ of the Hebrews.

6. ܐܕܡܐܘܪܐܐ glorifications, hymns in which the praises of Martyrs and Saints are sung.

7. ܐܕܡܐܘܪܐܐ grades or stairs are factitious arrangements of verses borrowed from various sources and arbitrarily arranged by those who co-ordinated or revised the divine Offices and are of no great assistance in the study of Syriac hymnody.

8. ܐܕܡܐܘܪܐܐ, ܐܕܡܐܘܪܐܐ are ordinary supplications and prayers.

## II. METRES.

§ 284. There is great variety of metres in Syriac hymns. The chief basis of Syriac metre is the



fixed number of syllables of the verses without distinction of *long* and *short* syllables, as in several modern languages. Verses of all lengths from two to twelve syllables are known; but the following are the common metres.

- |    |                          |                   |
|----|--------------------------|-------------------|
| 1. | Verses of four syllables | (tetrasyllables)  |
| 2. | » five »                 | (pentasyllables)  |
| 3. | » six »                  | (hexasyllables)   |
| 4. | » seven »                | (heptasyllables)  |
| 5. | » eight »                | (octosyllables)   |
| 6. | » twelve »               | (dodecasyllables) |

§ 285. Pentasyllables and heptasyllables are of the most frequent use. Pentasyllabic lines are either written without strophic division, or composed into strophes of three, four, five or more lines. As Bardesan was the first to use this metre, it is called Bardesanite metre. The orthodox Syrians, however, call it Balaeic metre from Balaeus. Pentasyllabic metre is evidently the most ancient of Syriac metres.

§ 286. Heptasyllabic metres were introduced into Syriac by Harmonius from Greek. Like odes they are written in strophes of four, six, seven, eight, ten or more lines. This metre was preferred above the rest by St. Ephrem; and it is in consequence called the metre of St. Ephrem.

§ 287. Tetrasyllables were first used by Harmonius. After him St. Ephrem and Mar Jacob of Sarug made use of them. Five, six or more of them make a strophe.

§ 288. Hexasyllables are not very common. The only extant poems in this metre are the fragments of the works of Bardesan preserved in St. Ephrem's works. The strophes of this metre seem not to have been restricted to any fixed number of verses, but were longer or shorter according as the extent of the subject or the idea required.

§ 289. Dodecasyllables are generally formed by the repetition of tetrasyllables. Mar Jacob of Sarug made great use of this metre and this is in consequence called the metre of Mar Jacob.



§ 290. Octosyllabic verses are rare. The current examples are the ܠܐܡܝܢܐ of festal offices. Octosyllabic lines occur also in mixed hymns.

To illustrate the metrical scheme a few commonly known verses are appended below. It ought not to be forgotten that prosody in Syriac like the other parts of grammar, contains no bewildering intricacies.

### III. STROPHES.

§ 291. Syriac verses may be written alone, or in strophes generally composed of equal verses. Strophes which consist of equal verses are called *simple strophes*, while those which contain lines of two or more metres are called *mixed strophes*.

#### SIMPLE STROPHES

§ 292. Tetrasyllables. a) Strophe of five lines.

Let the mouth learn  
how to speak, and let it so  
speak, that it may not re-  
pent after it has spoken.  
*St. Eph.*

: ܠܡܝܢܐ ܐܠܠܝܢ  
: ܕܡܝܢܐ ܪܥܝܢܐ  
: ܕܡܝܢܐ ܪܥܝܢܐ  
: ܠܡܝܢܐ ܠܡܝܢܐ  
\* ܕܡܝܢܐ ܕܡܝܢܐ

b) Strophe of six lines.

Behold the Lord has  
paved a new way for the  
resurrection of the dead.  
Come let us walk by that  
to the renovation of body  
and soul.

: ܠܡܝܢܐ ܐܠܠܝܢ  
: ܠܡܝܢܐ ܐܠܠܝܢ  
: ܠܡܝܢܐ ܐܠܠܝܢ  
: ܠܡܝܢܐ ܐܠܠܝܢ  
: ܠܡܝܢܐ ܐܠܠܝܢ  
\* ܠܡܝܢܐ ܐܠܠܝܢ

c) Strophe of eight lines.

Blessed is Thy day, O  
Son of the Lord of all, on  
which thou comest, and  
breakest open the entrails  
of the abyss. Parised is Thy  
resurrection which the past  
and present generations  
hope for.

: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
\* ܕܡܝܢ ܕܝܡܝܢ

§ 293. Pentasyllables. a) Strophe of three lines.

Blessed is the High  
Priest who blotted out our  
iniquities by the oblation  
of His own self.

: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
\* ܕܡܝܢ ܕܝܡܝܢ

b) Strophe of four lines.

O Victorious one, the  
Holy Ghost has made a  
crown to your old age, as  
a reward of the labours of  
your life. Approach and  
receive it.

: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
\* ܕܡܝܢ ܕܝܡܝܢ

c) Strophe of five lines.

The world calls you to  
set out for labour. The  
grave calls you, "come O  
weak man and take rest."  
Praise be to him who gave  
you rest. *St. Eph.*

: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
: ܕܡܝܢ ܕܝܡܝܢ  
\* ܕܡܝܢ ܕܝܡܝܢ



d) Strophe of eight lines.

May the cross which  
was to us the cause of graces  
and by which our mortal  
race was liberated, O Lord,  
be to us a strong fortress,  
and by it let us overcome  
the evil one and all his  
viles.

: 𐌹𐌺𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌹𐌺𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
\* 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰

§ 294. Heptasyllables. a) Strophe of four lines.

O my brethren, you  
have come to bid farewell  
to me. Farewell to you!  
Farewell to the priests and  
to the doctors! Farewell  
to the church and her  
children!

: 𐌹𐌺𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
\* 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰

b) Strophe of six lines.

At the time of dawn,  
when the gates of heaven are  
opened for prayer, hear O  
Lord our supplication, and  
answer in Thy mercy our  
entreaties, and impart hope  
and salvation to the souls  
that hope in Thee.

: 𐌹𐌺𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
: 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰  
\* 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰 𐌲𐌴𐌸𐌰

c) Strophe of eight lines.

Christ the Redeemer  
of the world, who in His  
mercy suffered for us  
marked out the road to the  
kingdom, and in whose foot-  
steps walked the martyrs  
and gave up their bodies  
to lacerations, burning and  
flagellations, and gained by  
the blood of their necks the  
everlasting life promised.

: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌹𐌰𐌳𐌰𐌿𐌸𐌰  
: 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
\* 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰

§ 295. Dodecasyllables. a) Strophe of two lines

: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
\* 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰

Look at the sins and look at the sacrifice for  
them. For the sacrifice and victim are far greater than  
the sins. *Jac. Sar.*

b) Strophe of four lines.

: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
: 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰  
\* 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰 : 𐌹𐌰𐌳𐌰𐌿𐌸𐌰 𐌸𐌰𐌳𐌰𐌿𐌸𐌰

Hail Mary, who in thy virginity became mother  
to that mighty One by whom the heaven and the earth  
are filled. Hail Mary, who in thy virginity became  
mother to that acient One whose name had been before  
the sun.



## MIXED STROPHES.

§ 296. 1. Strophe of four and five syllables.

At the dawn, martyrs  
run to the fight to receive  
the two fold reward of their  
labours:

၃. \* သိပ္ပံနိဗ္ဗာန် ၂၃၂ :  
 ၈. နိဗ္ဗာန်သိပ္ပံနိဗ္ဗာန် ၂၃၂ :  
 ၃. သိပ္ပံနိဗ္ဗာန် ၂၃၂ :  
 ၈. သိပ္ပံနိဗ္ဗာန် ၂၃၂ \*

2. Strophe of five and seven syllables.

May the prayer of the Virgin Mary, Mother of God be to us a fortress, and safeguard us from the evil one.

: 2<sup>1</sup>0<sub>0</sub> 2<sup>1</sup>0<sub>0</sub> 2<sup>1</sup>0<sub>0</sub> . ၇  
 : 2<sup>1</sup>0<sub>0</sub> 2<sup>1</sup>0<sub>0</sub> 2<sup>1</sup>0<sub>0</sub> . ၈  
 : 2<sup>1</sup>0<sub>0</sub> 2<sup>1</sup>0<sub>0</sub> 2<sup>1</sup>0<sub>0</sub> . ၉  
 \* 2<sup>1</sup>0<sub>0</sub> 2<sup>1</sup>0<sub>0</sub> 2<sup>1</sup>0<sub>0</sub> . ၁၀

3. Strophe of eight and seven syllables.

O Mary, chaste Virgin, :  
 thou art to us a treasury  
 of graces. For thou en-  
 richest our need, by thy  
 prayers and petitions.

۱. د لاسه راغلي دي. د لاسه راغلي دي. د لاسه راغلي دي.  
 ۲. د لاسه راغلي دي. د لاسه راغلي دي. د لاسه راغلي دي.  
 ۳. د لاسه راغلي دي. د لاسه راغلي دي. د لاسه راغلي دي.

4. Strophe of four, seven and five syllables.

○ martyrs, who crossed over to Aden in a bridge of fire, pray that we be not drowned in this troubled sea of sins.

၃. မိမိတို့၏ နိမိတ်တို့ကို ဝေဖန်ခြင်း  
 ၄. နိမိတ်တို့၏ အဓိပ္ပာယ်ကို ဖော်ပြခြင်း  
 ၅. နိမိတ်တို့၏ အကျိုးကို ဖော်ပြခြင်း  
 ၆. နိမိတ်တို့၏ အကျိုးကို ဖော်ပြခြင်း

\* These letters indicate the number of syllables in a line.

5. Strophe of seven and five syllables.

O God who received : ማርያም ለቤቱ ለቤቱ .  
 the lamb of Abel the inno- : ለእስላም ለእስላም ለእስላም .  
 cent lamb, and the offer- : ለእስላም ለእስላም ለእስላም .  
 ing of Noe the just, and : ለእስላም ለእስላም ለእስላም .  
 of Abraham the faithful, : ለእስላም ለእስላም ለእስላም .  
 hear O Lord our prayer and : ለእስላም ለእስላም ለእስላም .  
 answer in Thy mercy our : ለእስላም ለእስላም ለእስላም .  
 entreaties, and make Thy : ለእስላም ለእስላም ለእስላም .  
 peace dwell among us all : ለእስላም ለእስላም ለእስላም .  
 our days. : ለእስላም ለእስላም ለእስላም .  
 \* ለእስላም ለእስላም ለእስላም .

6. Strophe of five, seven and eight syllables.

O that I had a fountain : ለእስላም ለእስላም ለእስላም .  
 of tears and a sorrowful : ለእስላም ለእስላም ለእስላም .  
 heart that I may weep and : ለእስላም ለእስላም ለእስላም .  
 bewail and sigh with deep : ለእስላም ለእስላም ለእስላም .  
 sighs the years of my life : ለእስላም ለእስላም ለእስላም .  
 wasted in vanities without : ለእስላም ለእስላም ለእስላም .  
 gain; and I became despic- : ለእስላም ለእስላም ለእስላም .  
 able by my conduct. : ለእስላም ለእስላም ለእስላም .  
 : ለእስላም ለእስላም ለእስላም .  
 : ለእስላም ለእስላም ለእስላም .  
 \* ለእስላም ለእስላም ለእስላም .

7. Strophe of four, five and seven lines.

Whither shall I flee from : ለእስላም ለእስላም ለእስላም .  
 Thee O Lord, and in what : ለእስላም ለእስላም ለእስላም .  
 place shall I hide from Thy : ለእስላም ለእስላም ለእስላም .  
 face. The heaven is Thy : ለእስላም ለእስላም ለእስላም .  
 throne, and the earth Thy : ለእስላም ለእስላም ለእስላም .  
 foot-stool. Thy path is in : ለእስላም ለእስላም ለእስላም .  
 the sea, and Thy power in : ለእስላም ለእስላም ለእስላም .  
 the abyss. And if O Lord, : ለእስላም ለእስላም ለእስላም .



*St. Eph.*

[illegible]

8. Strophe of five, seven and four syllables.

O merciful Lord , Thou  
hast chastised me severely  
with excruciating pains.  
Nevertheless Thou didst not  
chastise me , my Redeemer,  
as my sins deserve , but in  
Thy mercy.

O Lord Thou who soothedst the weeping of the widow and restored to life her only son, with great pain I cry to Thee, good Lord, have mercy on my weakness and pardon my shortcomings, that I may praise Thy mercy.

[illegible]

#### IV. RHYME.

§ 297. Rhyme in Syriac poetry is of comparatively later origin. Rhyme was first adopted in imitation of Arabic poetry, and if similarity of ending is rarely met with in poems of an earlier period, it is to be regarded as merely involuntary or even fortuitous assonance.



When once rhyme was introduced into Syriac poetry, varied use began to be made of it. The rhyme scheme however is not complicated as can easily be understood from the examples appended below.

- (a) : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ (a)  
 : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
 : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
 \* ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
- (b) : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ (b)  
*Jac. Sar.* \* ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
 : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ (c)  
*id.* \* ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ : ܠܐܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

*Note:*— 1. In a) the rhyme is only at the end. In b) the rhyme is between the three pauses of the first line, while the second is blank. In c) all the three pauses of the first line rhyme with the corresponding pauses of the second.

2. Generally rhyme is between the syllables; vowel rhymes are however not uncommon, as in b.

## V. ACROSTIC.

§ 298. The acrostic is another important embellishment of Syriac Hymnody. The alphabetic acrostic seems to have been introduced in imitation of the Psalms and the Lamentations. Sometimes the acrostic is linear simple when each verse begins successively with one of the twenty-two letters of the Syriac alphabet; multiple, when two, three, or more verses begin with the same letter without forming strophes. Sometimes it is strophic, when each strophe is marked by a letter of the alphabet. This letter may be repeated at the beginning of the first verse or it may be repeated at the beginning of each



verse of the strophe. There may be two or more successive strophes beginning with the same letter each letter regularly marking the same number of stophes throughout the poem which thus consists of forty-four strophes , of sixty-six , or of any other multiple of twenty-two. The verbal acrostic is more rare. The name of Jesus Christ, of the B. V. Mary, or of the Saint in whose honour the hymn is composed serves to form linear or strophic acrostic. St. Ephrem signed some of his poems with his acrostic. ܐܕܝܢ ܡܪܝܡ ܕܡܪܝܬܐ ܕܝܫܘܥ ܐܝܬܐ ܕܡܪܝܬܐ ܕܝܫܘܥ is a rich treasury of acrostic poems.

## VI. POETICAL LICENSE.

§ 299. The metre scheme in Syriac poetry is extremely simple; and in consequence comparatively few poetical licenses have been made use of by Syriac poets.

§ 300. The main poetical license consist, in what are technically called *synaeresis* and *diaeresis*. a) Synaeresis is the contraction of two syllables into one when the metrical exigencies require it. Ex. gr.

: ܡܕܢܐ ܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ .

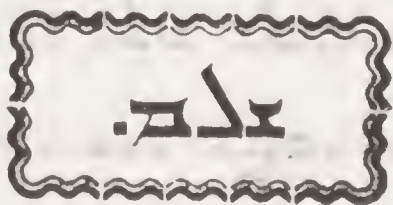
: ܡܕܢܐ ܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ .

: ܡܕܢܐ ܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ .

b) While diaeresis lengthens a word by one syllable, so that monosyllables become dissyllables. Diaeresis performs pretty much the same office as Mehaggeyana. Ex. gr.

Jac. Sar. : ܡܕܢܐ ܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ .

id. : ܡܕܢܐ ܕܡܕܢܐ ܡܕܢܐ ܡܕܢܐ .





# CHRESTOMATHY.

## 1. The Creation of the World.

: 20722 20722 . 20722 20722 20722 20722 20722  
: 20722 20722 20722 20722 . 20722 20722 : 20722 20722  
. 20722 20722 : 20722 20722 20722 . 20722 20722  
20722 : 20722 20722 20722 : 20722 20722  
20722 20722 20722 : 20722 20722 20722 . 20722  
: 20722 : 20722 20722 20722 : 20722 20722  
20722 20722 : 20722 20722 20722 20722 20722  
: 20722 . 20722 20722 : 20722 20722  
20722 20722 : 20722 20722 20722 20722 20722  
20722 20722 20722 20722 20722 : 20722 20722  
20722 20722 . 20722 20722 20722 20722 20722  
20722 20722 : 20722 20722 : 20722 20722  
20722 20722 . 20722 20722 20722 20722 : 20722 20722  
20722 : 20722 20722 20722 20722 20722 .

## 2. Adam and Eve, our first Parents.

: 20722 20722 20722 20722 20722 20722  
. 20722 20722 20722 : 20722 20722 20722  
: 20722 20722 20722 . 20722 : 20722 20722  
: 20722 20722 20722 20722 : 20722 20722  
20722 : 20722 20722 20722 20722 20722 . 20722  
: 20722 20722 20722 20722 . 20722 20722 20722















[illegible]

## 8. The Wolf, the Fox and the Lion.

[illegible]

## 9. The Wild Ducks and the Tortoise.

[illegible]















# CORRIGENDA.

| Read.  | For.   | Line. | Page. | Read.  | For.   | Line. | Page. |
|--------|--------|-------|-------|--------|--------|-------|-------|
| 𐎠𐎡𐎴    | 𐎠𐎡     | 26    | 4     | 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 24    | 44    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴    | 1     | 7     | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 22    | 47    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 23    | 8     | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 23    | 52    |
| 𐎠𐎡𐎴    | 𐎠𐎡     | 7     | 12    | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 24    | 53    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 26    | 13    | 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 8     | 58    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 23    | 18    | 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 1     | 63    |
| 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 4     | 42    | 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 3     | 69    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 22    | 27    | 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 11    | 71    |
| 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 9     | 28    | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 1     | 72    |
| 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 1     | 29    | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 17    | 73    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 11    | 29    | 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 22    | 73    |
| 𐎠𐎡𐎴    | 𐎠𐎡𐎴    | 1     | 34    | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 8     | 74    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 16    | 34    | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 17    | 74    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 24    | 35    | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 21    | 96    |
| 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 16    | 44    | 𐎠𐎡𐎴𐎠𐎡𐎴 | 𐎠𐎡𐎴𐎠𐎡𐎴 | 22    | 101   |

